

CHURCH SCHOOL
ORGANIZATION
AND ADMINISTRATION

PALMER



CHURCH SCHOOL
ORGANIZATION AND ADMINISTRATION

By the Same Author:

THE RELIGIOUS EDUCATION OF ADULTS
THE MINISTRY OF LAYMEN

CHURCH SCHOOL ORGANIZATION AND ADMINISTRATION

BY

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General Secretary, Brotherhood of St. Andrew

WITH FOREWORD BY

GARDINER L. TUCKER

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FOREWORD

THE TEACHERS in our Church Schools are receiving efficient training for their work; it is time that the administrators should be cared for.

No doubt the whole of our educational program is built around the class and teacher in the Church School as a unit. No doubt it is therefore necessary to give our teachers all the training and the best training that can be provided. However, a Church School may be inefficient in spite of good teaching in the class rooms if the administration of the school is "sloppy."

We have centered our attention in the past fifteen or twenty years on the training of our teachers and the results have been magnificent. The next step is to perfect the methods of supervision, administration, and management.

This book is written by a religious educator of large experience, who has a thorough knowledge of the principles of Church School organization and management. It is based upon his own practical experience and that of many other workers in the field of religious education. One of its special excellencies is the inclusion of material that has been tested out in actual practice.

Mr. Palmer's textbook has been written especially for use in our Leadership Training Course on Church School Administration. Lecturers and instructors who have been giving this course will welcome his book as a distinct improvement on the texts heretofore used. It has grown out of the author's own lectures on this subject in the Sewanee Summer Training School and elsewhere.

GARDINER L. TUCKER,
Chairman, Commission on Leadership Training,
Department of Religious Education
of the National Council.

PREFACE

"THE CHIEF TASK of the Church in each generation is the religious education of the next generation," and in the accomplishment of this task the Church School, formerly known as the Sunday School, has a large share.

This book does not attempt to deal with religious education in general, nor even with the Church School in all of its aspects, but only with its organization and administration; other phases are treated in other textbooks in this series.

The modern conception of the Church School looks upon it not as a static thing but as something dynamic; not as a piece of machinery which can be perfected once for all but as a living social unit in the parish life—"a society banded together for a common purpose, moving forward year after year in the accomplishment of this purpose, and providing a social and religious atmosphere in which its members may learn to live with each other in a Christian way, and also may learn to change and improve the community in which they are situated" (*Rev. John W. Suter, Jr.*).

Nevertheless, organization has its place; life itself is the finest and highest example of organization. And the more truly effective we make our organization the better will it express the living spirit which animates and inspires it.

It is the earnest hope of the writer that this book may help our Church School superintendents and officers in gaining a larger vision of their task and a firmer grasp of its practical details.

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CHAPTER ONE

The Origin and Development of the Church School

THE CHURCH SCHOOL today is the chief expression of the teaching function of the Church. As such, it is the product, still unfinished, of a long process of evolution—a process which had its roots in primitive ideas and racial customs, attained a relatively advanced stage in Judaism, and has been carried forward with varying success by the Christian Church through many centuries, to the present era of improved methods and expanding program. In order rightly to understand such an institution we must view it in the light of its origin and history, and we therefore devote this first chapter to a brief survey of the historical background of the modern Church School.

I. THE BEGINNINGS OF RELIGIOUS EDUCATION

(1) *Its Primitive Origin.* Religious education is as old as religion, and that means as old as humanity. To primitive races religion was not a thing separate and apart from everyday life, as it too often is with us. It was as natural and essential a part of life as eating and drinking, fishing and hunting, fighting and mating. In all of these and other similar activities there were certain customs universally observed in order to insure success; some of these customs we would designate as natural or practical, such as planting the seed in the ground, sharpening the weapons of warfare, etc., others we would, from our point of view, speak of as religious or "superstitious," such as determining the date for planting by consulting the "medicine man" of the tribe, or securing fertility by certain ritual acts, or gaining

courage for battle by eating the heart of a tiger, or insuring victory by offering a human sacrifice (II Kings 3: 27), or ending famine or pestilence by offering animal or human sacrifice (II Sam. 21: 1-6; 24: 25), etc. To us there is a wide difference in these two groups of activities, the "practical" and the "religious," but to primitive races there was no difference in principle.

For such races, religious education was not something different from general education; it was a normal and inseparable part of general education. In this respect and on his own level primitive man had what many modern educators are endeavoring to gain, namely, a unitary conception of education. The education of the young savage consisted in the training necessary to the satisfaction of the practical necessities of life. This included not only learning how to accomplish his object—to hunt, fish, use weapons, prepare skins, secure shelter, etc.—but also how to do each of these in that definite prescribed way which the experience of the tribe had led them to believe would avoid offending the spirits that resided in the material things with which they dealt, or that presided over the activities in which they engaged. In other words, education was both practical and religious at the same time. The instruction of children included training them in those tribal customs the purpose of which was to propitiate the spirits upon whose good-will success in war, agriculture, etc., was dependent. In course of time this aspect of general education gradually came to be distinguished from the practical and intellectual elements and eventually became highly specialized as, for example, with the ancient Egyptians (among whom there was a distinct priestly caste), the augurs and diviners in the Roman Empire, and the monastic schools of the Middle Ages.

After the Protestant Reformation and the development of hundreds of religious sects of radically differing views, it became increasingly necessary to separate religious education, given by the particular religious body to which the person belonged, from general education, given by the State to all its

citizens. And so religious education, originally simply a part or phase of general education, has now become entirely separate and distinct.

(2) *Its Changing Emphases.* It is interesting to notice how at different times and in different places the emphasis in religion (and consequently in religious education) has varied. This change of emphasis amounts sometimes to an almost complete change in the very meaning of religion itself. With primitive races religion was objective; it consisted chiefly in the observance of a certain ritual. Certain sacrifices were to be offered in a specified manner, certain charms or incantations were considered effective, irrespective of the moral character of the individual or any mere belief he might hold on the subject of religion. This was true also of the religion of the Greeks and Romans, and the element of truth that this emphasis contains is suggested by the emphasis upon ritual in the Greek Orthodox and Roman Catholic Churches today.

A distinctly later emphasis was that upon doctrine—the importance of having right beliefs and opinions upon theological questions. This began to receive greater relative prominence following the Protestant Reformation, in which doctrinal controversy played a large part. The doctrine of “justification by faith” and the principle of private judgment in religion naturally led to an excessive emphasis upon the intellectual side of religious faith. This was expressed in the elaboration of doctrinal systems in some Protestant bodies and forms the background for the recent movement popularly known as “Fundamentalism.”

A third aspect of religion and consequently of religious education is the emphasis upon ethical or moral content, with the tendency to make religion consist chiefly in personal morality and altruistic service. Modern Jewish religious education, Unitarianism, and some types of Protestant Liberalism may be taken as examples of this viewpoint. It is illustrated also by the conception of education as social adjustment and the emphasis upon social service as an objective in religious education—*e.g.*,

"It (*i.e.*, Liberalism) is less concerned with the restatement or rejection of traditional dogmas than with the recognition of Christianity as a dynamic factor in the moral progress of humanity. . . . It tends to define its concepts less in theological terms than in terms of social psychology and ethics" (Case, *Liberal Christianity and Religious Education*, p. 8).

As we contrast these varying viewpoints we must needs remember that each represents an extreme and one-sided development of what is in its proper place a real and vital aspect of religion. Belief, worship, and conduct, each has its rightful place in religion, just as we have in our Church Catechism the Creed, the Lord's Prayer, and the Ten Commandments. None may be omitted; each may easily be over-emphasized and as a result both religion and religious education suffer.

(3) *Its Abiding Elements*. We may notice also that each of the three aspects of religion and religious education which we have been discussing, *i.e.*, worship, theology, and morals, corresponds to a fundamental element or aspect of our mental and spiritual life, namely, knowledge, feeling, and will.

(a) *Knowledge*. Religion may be defined in terms of knowledge or belief (see St. John 8:32 and 17:3, Hosea 4:6, Hebrews 11:6, Acts 16:31). It is only a very shallow and superficial person who can say: "It makes no difference what you believe, but only what you do," for in the long run what we do depends upon what we believe. Only a simpleton does not act in accordance with his beliefs and only a hypocrite professes a belief which does not affect his actions. Religious education must therefore include definite instruction in doctrine, in Christian truth accurately expressed and systematically formulated. Any system of so-called education which does not include instruction and result in knowledge is unworthy of the name and does not differ essentially from the training of animals by means of their instincts and appetites. This is the danger against which some modern types of religious education need to guard.

(b) *Feeling*. Religion may also be defined in terms of feeling (see St. Matt. 22:37-39, I John 4:16). Mere belief or

knowledge about God is not sufficient, for "the devils believe and tremble." The heart of religion is the response of our hearts to God's love and this is expressed through worship, including sacrifice. Professor Menzies defines religion itself as "the worship of higher powers from a sense of need," and it is unquestionably true that worship taken in its broadest sense is the most universal and fundamental element in religion.

The recognition of this principle, and of the fact that heretofore (at least among Protestants) worship has been greatly neglected in religious education has led to the recent vigorous assertion of its primary importance in the writings of the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education of the National Council, and others. This is one of the distinct forward steps in recent religious educational thought.

(c) *Will*. Again, religion may be defined in terms of will or action (see St. James 1:27, St. Matt. 25:40 and 7:24-27, St. John 14:21). John Stuart Mill once defined education as "a perfectly fashioned will" and Matthew Arnold defined religion as "morality touched with emotion." Whatever may be said of these as definitions, they at least serve to emphasize the fact that just as the test of the reality of our beliefs is the response of our heart to them, so the vitality of that response in feeling is tested by its effects on life. Belief in God's love leads us to love God and love of God expresses itself in the service of man for His sake. And a serious defect of religious education in the past has been its complacent assumption that the memorizing of Scripture verses or Catechism answers would automatically result in the development of a character in accord therewith. With all the defects of pragmatism as a philosophy and the absurdities of behavioristic psychology, they have undoubtedly helped to demolish this house of dreams and remind us that "By their fruits ye shall know them."

The meaning of religious education is naturally determined by the meaning of religion, and since the Christian religion truly understood includes in proper balance each of the three

elements we have mentioned, our program of religious education must likewise take account of these three; in other words it must include instruction, worship, and service; or, as we may say, doctrine, devotion, and duty; and in the next chapter we shall consider their place in the parish program of religious education.

And now, having looked at religious education in the light of its origin and development, we turn our attention to that institution which has come to be considered the central agency of the Church for religious education in the parish—the Sunday School or, as we now call it, the Church School. Until recently, “Sunday School” was the generally accepted name for it and is still widely used, but “Church School” is rapidly and deservedly growing in favor. It is more accurate, for the school’s relation to the Church is essential, while its being held on Sunday is incidental and non-essential. The new name is being used to indicate the Church’s growing sense of responsibility for the school, and also to suggest the increasingly educational character of the institution. The new term denotes the same institution as the old but with a different and better connotation, and is to be preferred today. We shall therefore use the name “Church School” except when referring to its earlier stages.

II. THE DEVELOPMENT OF THE SUNDAY SCHOOL

(1) *Its Jewish Origin.*

Like almost every other institution or movement that has greatly affected mankind, the roots of the Sunday School lie far back in the past, and its beginning may be only dimly perceived. Robert Raikes is frequently spoken of as the founder of the Sunday School, and 1780 is given as the date of the beginning of this movement, but as we shall see neither of these statements is strictly correct. Robert Raikes did not originate the idea; he simply initiated a movement for reviving and popularizing, in modified form, a much older idea. The lineage of our modern Church School may be traced back through the Sunday Schools

of Robert Raikes and the catechetical schools of the early Christian Church to the synagog schools of the Jewish Church in the time of our Lord, and even earlier.

From very early times the Hebrews laid stress upon the importance of the education and training of children. Deuteronomy 6: 6-8 has been called by some the "Magna Carta" of the Sunday School, and in Proverbs 22: 6 we have a strong statement of the influence of early religious training. But it was probably during the captivity in Babylon, 587 to 537 B. C., that the synagog as the distinctive Jewish institution for religious training originated. Exiled from their native land, deprived of the opportunity for worship and the privilege of offering sacrifice at their Temple, which had been destroyed in the fall of Jerusalem, the Hebrew captives turned with intense interest to the study of their sacred writings; and it is probable that when they returned to their own country in 537 B. C. and later, they carried with them and established there the beginnings of what became known later as the synagog, which was essentially a weekly meeting for the study and exposition of the Scriptures, coupled with prayer and praise. In Nehemiah 8: 1-8 we have an account of what someone has called "the first Sunday School on record" in which is given the names of the officers and teachers, the description of its membership as including both men and women and all that could hear with understanding, an account of the opening services and of the teaching force (verse 8). From this time on the synagog became increasingly important in the religious life of the Jewish people, but it never lost its original and fundamental character of a weekly gathering primarily for the purpose of the study and teaching of the Scriptures. Worship, as the Jews understood it, could be offered only at the Temple in Jerusalem.

Philo, who was a contemporary of our Lord, affirms that in the synagoges of the Jews their children were "by their parents, tutors, and teachers" instructed in the knowledge of the Law from their earliest youth. Josephus, a few years later, bears similar testimony. According to the Rabbis it was about 8-7

B. C. that Simon ben Shetach, as president of the Sanhedrin, established a system of religious schools in connection with the local synagoges throughout Palestine, making attendance at them obligatory. Thus from the evidence of Philo and of Josephus, and from the incidental proofs furnished in the assumed state of things according to the earliest records of the Talmud, we have every reason to believe that a system of Bible schools in connection with the synagoges of Palestine was a recognized feature of the Jewish economy at the beginning of the Christian era.

"That the elementary schools of this Jewish system of public education were Bible schools, corresponding quite closely in their essential features with our modern Sunday Schools, is a demonstrable fact. Indeed, the chief value of the synagoges themselves, in the estimation of the Jews, was as a means of promoting the study and teaching of the Law. 'The main object of these Sabbath-day assemblages in the synagog,' says Schürer, 'was not public worship in its stricter sense; that is, not devotion, but *religious instruction*, and this for an Israelite was, above all, instruction in the law.' And of the schools connected with the synagoges, Schürer says: 'The subject of instruction . . . was as good as exclusively the law; for only its inculcation in the youthful mind, and not the means of general education, was the aim of all this zeal for the instruction of youth.' And indeed the earliest instruction was in the reading and inculcation of the text of Scripture. From five to ten years of age, the Jewish child was to study in these schools the Bible text only.

"In addition to the elementary Bible schools, which were provided for in every community, there were more advanced Bible schools in connection with every local synagog. It was in these synagog Bible schools that the Jewish religious training agency found its more peculiar likeness to our best modern Church Sunday Schools. The outside Bible schools were as the primary department, and the synagog Bible schools as the main department of the religious school system. The regular Sabbath services of the synagog included a forenoon service of worship and

an afternoon service of interlocutory Bible study for young and old together, with an intermission between for dinner—a plan quite similar to that which prevails in many of our best organized city churches today. The forenoon service was known as the *Beth-ha-Sepher*, the House of the Book; and the afternoon service as the *Beth-ha-Midrash*, the House of the Searching or Study. And the duty of bringing the children from the one service to the other was explicitly enjoined by the Rabbis. One of the services was not enough by itself (whichever it was), without the other to complement it” (Trumbull, *Yale Lectures on the Sunday School*).

(2) *Its Christian Adoption.*

It is apparent from numerous references that Jesus both preached and taught. (St. Matt. 4:23, 9:35, 11:1, etc.) There is evidently a distinction between the two, and in view of what has been said above as to the synagog services, it would seem fair to infer that our Lord took part in the morning service of worship and preaching in the synagogue, and in the afternoon service of worship and teaching in the same synagogue; in other words, that He, according to the custom of the godly Jew, went from the synagogue to the Bible school.

It is interesting to note that His predecessor, John the Baptist, is always spoken of as preaching, never as teaching, while Jesus is seldom spoken of as preaching, but usually as teaching. Someone has computed that only eleven times in the Gospels He is spoken of as preaching and five times as evangelizing, and never is He called a preacher; while forty-five times He is spoken of as teaching and forty-five other times He is called “teacher.” “The ministry of Jesus was preëminently a teaching ministry” (Cope, *Evolution of the Sunday School*, p. 11). In the Great Commission (St. Matt. 28:19-20) He charged His followers to teach all nations, to baptize them, and then again to teach them. Religious education in its broadest sense may thus be called the beginning and the culmination of the Church’s task.

And in the work of His great apostle, St. Paul, we find again an emphasis upon teaching as a method of winning converts. Not only is he spoken of as teaching (Acts 18: 11; 28: 31) but even his preaching was of a more or less informal character, permitting discussion and argument. In his letter to Timothy he mentions as one of the essential qualifications of a bishop that he shall be "apt to teach" (I Tim. 3: 2). Thus we see that the *Beth-ha-Midrash* gatherings, and the *Beth-ha-Midrash* methods seem to have been the fresh starting points of the Christian Church in all the earlier apostolic work under the requirements and the authority of the Great Commission. As Dr. Cope says, "Christianity began and spread by teaching" (*op. cit.*, p. 14).

Catechetical schools or classes for the instruction of converts were early established and with them we associate the names of Clement and Origen, two of the greatest thinkers and scholars of the early Church. St. Augustine wrote a book on "Catechizing the Uninstructed," which perhaps deserves to be called the first scientific treatise on religious education.

"The probable number of the members of a congregation likely to be in the condition of catechumens," says the *Encyclopaedia Britannica*, "may serve to explain in some degree the architectural arrangements still to be seen in some churches of the early centuries (as, for example) . . . the church of St. Ambrose at Milan, and that of St. Clement at Rome, and some others." Thus it would seem that providing accommodations for the Sunday School membership in the church building has the sanction of high antiquity.

"This much we know of the early Christian catechumenal and other catechetical schools, as illustrated by the great one in Alexandria and by less prominent ones elsewhere: they included in their membership children and adults of both sexes, among their teachers were lay men and women, the scholars were taught individually, the interlocutory method of teaching was used freely, the subject matter of instruction began with the Old Testament story of Creation and went on to the most

practical details of the Christian life. And this is in itself a description or a delineation of the Sunday School of today in its main and essential features" (Trumbull, *op. cit.*, pp. 61-62).

It is recognized also by Church historians that the decline in the spiritual life of the Church in the dark ages was due in part to the neglect of its educational function (Lea, *History of the Inquisition*, Bk. I, Chs. 1-6).

The Reformation in the sixteenth century with its emphasis upon personal faith in Christ and individual judgment in the acceptance or rejection of theological doctrines gave a new impetus to the movement for religious instruction, and this was prepared for also by the revival of learning and the invention of printing.

But Protestant leaders soon became absorbed in doctrinal controversy and in the making of theological systems for adults and so neglected the religious instruction of the young. Moreover, in such religious instruction as they did give, they came to substitute the verbatim memorizing of long and abstruse catechisms, instead of stressing the understanding of the truths contained in them. And so doctrinal controversy and inadequate pedagogy together led to a decline in religious instruction.

At the same time the Roman Catholic Church in the Counter-Reformation, especially through the activities of the Jesuits, began a vigorous campaign of teaching the young. St. Carlo Borromeo, for example, devoted his energies largely to the gathering and teaching of children in Sunday Schools in his cathedral at Milan and in his parish churches near and far; leaving at his death, in 1584, seven hundred and forty-three of these Sunday Schools comprising more than three thousand teachers and forty thousand scholars. And so effective was this campaign of religious instruction that the boundaries between Catholic and Protestant Europe remain today substantially as they were within a century after Luther's death.

(3) Its Modern Revival.

(a) *In England.* The eighteenth century, in England at least, was almost a barren desert, religiously, until near its close. "From the year 1700 till about the era of the French Revolution, England seemed barren of all that is really good. There was darkness in high places, and darkness in low places; darkness among the rich and darkness among the poor; a gross, thick, religious and moral darkness; a darkness that might be felt" (Bishop Ryle). "For more than sixty years following 1714 the history of education in England is almost a blank" (Lecky). But toward the close of the century, in 1780, Robert Raikes, a printer of Gloucester, being disappointed in his efforts at the reformation of criminals in prison, turned his attention to the religious teaching and training of the neglected children of that city who constituted the raw material for the making of adult criminals. There were at that time no free public schools and the ignorance and degradation of these children was almost beyond belief. So he gathered together each Sunday morning and afternoon a number of the ragged and neglected waifs from the streets of Gloucester (most of them being from what we would today call the slums) and, with a little help, taught them. Because this school and the first of those that followed it were composed chiefly of the slum children, they came to be called "Ragged Schools" and this term persisted in England until recent years. Robert Raikes never sent one of his own nine children to his own Sunday School. Raikes' first idea was in large measure that of giving an opportunity for an education to those otherwise deprived of it, moral and religious training being simply one phase of this plan. At first the Sunday School had paid teachers and its curriculum was limited to lessons in reading and in the Church catechism. Afterward, it secured voluntary teachers and its lessons came to include the memorizing of Bible verses.

While this Sunday School movement began within the Church of England, it was at first purely an individual rather than an ecclesiastical movement. With the approval of some

Church dignitaries and against the opposition of others, it extended itself into the field of all religious denominations throughout the United Kingdom, and afterward over the ocean. And so influential did these Sunday Schools for the masses become that John Richard Green, the historian, says: "The Sunday Schools established by Mr. Raikes of Gloucester were the beginning of popular education."

"That the Sunday School was not only the beginning of the English system of public school education, but that step by step that system was prompted and promoted by the success of Sunday School teaching, is evident by the records of history. Penny postage in Great Britain, with all that it has done for the diffusion of intelligence in that realm, is shown to have been specifically urged and advocated with a view to its bearing on the newly extended correspondence between teachers and scholars in the Sunday Schools, and between those who had been taught to read in the Sunday School. The British and Foreign Bible Society—first of the societies of that character, which in the aggregate have now sent out into the world more than one hundred and fifty millions of Bibles and Testaments, in at least two hundred and eighty languages and dialects—was immediately the result of an effort to provide Bibles and Testaments for those who had learned in the Sunday School to use them and to wish for them. The Religious Tract Society of London was likewise started in order to furnish good reading to those who, through the Sunday School, had become interested in good reading. It need hardly be added that the new popular interest in the religious training of the young and ignorant in our home communities, and the new appreciation of the vital truths of Christianity through personal Bible study, were a cause of that larger interest in the world's religious needs which led to the new foreign missionary movement for the evangelizing of the world, which in fact began with the organization of the London Missionary Society in 1795, and of the Church Missionary Society in 1799—less than twenty years after the beginning of Raikes' Sunday School work" (Trumbull, *op. cit.*).

(b) *In America.* The Sunday School quickly spread to America and there are a number of rival claimants for the honor of being the first Sunday School on American soil. The first of these, like their English prototype, included instruction in reading, while religious teaching was confined to the study of catechisms and the memorizing of Bible verses; gradually, however, the movement grew in popularity and spread throughout the United States, the curriculum came to be specialized on religion, especially the study of the Bible, and various lesson systems were evolved.

Readers of *Tom Sawyer* will remember the system of giving reward tickets of different colors for memorizing ten or one hundred or one thousand verses of Scripture. It was only gradually that the idea of a definite lesson and a lesson system emerged from these practices, and when lesson systems did come, prepared by individual writers and independent groups, for awhile a most chaotic condition obtained.

But in 1872 by the adoption of the International Uniform Lesson system by most of the Protestant bodies in America the first step was taken toward bringing order out of chaos. In 1908 the International Graded Lessons were authorized. At present the whole question of the curriculum of religious education is being reconsidered from the standpoint of modern educational science and it is likely that radical and far-reaching changes may be proposed.

Meanwhile, in the Episcopal Church, while the purely catechetical methods lingered perhaps longer than elsewhere, many experiments in curricula were being made. Especial mention should be made of the courses produced by the Joint Diocesan Lesson Board, the New York Sunday School Commission, and the General Board of Religious Education, the predecessor of our present Department of Religious Education. The lack of a standardized official course of Sunday School instruction for use throughout the Church has been perhaps a hindrance in some ways, but on the other hand it has left room for a wide variety of experiments and it is to be hoped that from

this freedom of experimentation, if it is wisely directed and its results adequately studied, a sounder system of religious instruction may be developed than would be the case if we had been too ready to standardize and crystallize.

The policy of the Department of Religious Education in regard to lesson courses and textbooks, as stated by the Rev. John W. Suter, Jr., executive secretary of the department, in the autumn, 1928, issue of *Findings in Religious Education*, is as follows:

"The Christian Nurture plan (prepared by the National Department of Religious Education) has two essential features: (1) A printed list giving in graded sequence certain informational topics to be studied, one for each school year of the pupil's undergraduate life; (2) An underlying educational policy which requires that while a pupil is learning facts he shall also participate in certain planned activities typical of the Christian life and appropriate to his age. (A series of courses could adhere to this twofold Christian Nurture Plan and be written or published by anyone, and called by any name.)

"The department firmly believes that its standard sequence of topics is a sound one, representing the natural growth of a typical pupil along the lines of the Christian religion as understood by the Church. It also has confidence in the principle of spiritual growth through participation in typical religious experiences rather than by the mere learning of facts. These are the two features which distinguish and identify the Christian Nurture Plan and by these the department stands."

The educational soundness of this policy is evident. It provides the Church with an *outline curriculum*, i.e., a standard sequence of topics with related activities which represents the best educational thought of the Church and has been tested and approved by experience; but at the same time it leaves opportunity for and encourages initiative on the part of authors and publishers in preparing textbooks which shall embody the principles and carry out this sequence. It avoids the entangling alliance between educational ideals and commercial interests (to

the detriment of the former) which is apt to take place when a National Church Department of Religious Education goes into the publishing business and produces an official series of textbooks. It keeps the door open for continual improvement in courses and textbooks.

The Christian Nurture principles, as stated by Mr. Suter, are the basis of the Christian Nurture Courses prepared on behalf of the Department of Religious Education and published by the Morehouse Publishing Company. These courses are being revised and enriched from time to time, with a view to making them completely expressive of the underlying Christian Nurture principles enunciated by the department.

And while experiments in Sunday School curricula have been going on, new forms of organization and methods of giving religious instruction have been developed. From being planned at first only for the children, the Sunday School has come to include all ages in its membership. In 1885 a "Home Department" for those who could not attend the regular sessions but would unite with the school by studying the lesson at home, was added; and in 1884 a "Cradle Roll" was added for those too young to attend, but whose names were carried on a special roll and birthday cards and letters sent them through their parents, etc. In 1901 the Vacation Bible School movement was initiated, with sessions of three hours per day, five days in the week for two to six weeks during the summer; and beginning in 1913 experiments in week-day religious instruction throughout the school year have been made in various places, the essential feature in all cases being an arrangement with the public school authorities whereby children whose parents desire it are excused from school for a certain period (usually one hour a week) to go to their respective churches for definite religious instruction.

(4) *Its Present-day Problems.* The problem of religious instruction today is more complicated and difficult than it has ever been before, owing chiefly to three specific factors:

(a) *The non-religious implications of an increasingly efficient and increasingly secularized system of public education.*

Public education in the United States is going forward at a rapid rate. The enrollment of schools and colleges is rapidly increasing, the curriculum is being enriched by the addition of many subjects heretofore not thought of as a part of a child's schooling, larger and finer buildings are being erected, compulsory school attendance laws are being passed or existing laws made more inclusive in scope, and the school is more and more becoming the center of social and economic life for the youth of the community. Gymnasiums, playgrounds, high school organizations and social functions, corn clubs, pig clubs, parent-teacher associations, etc., are but a few among many expressions of this tendency.

With the increasing scope and efficiency of public education there has come also a steady tendency toward its greater secularization. In America, in order to secure complete religious liberty, we have separated Church and State and as a logical but perhaps unforeseen result of this principle religious instruction is and must be barred from the public school curriculum. It is unconstitutional to use public funds to teach religion. Until recently, it was an almost universal practice to have a few verses from the Bible read and perhaps prayer offered at the opening of each day's session of school, and the custom still obtains in many places. But in several states this has been ruled against as illegal; and even where it is practised its educational value is questionable.

With the complete elimination of religion from his daily school experience, the child naturally comes to feel that religion does not matter greatly after all; that in life's curriculum religion is an elective rather than a requirement, and thus it unconsciously but automatically tends to drop out of his life. As Dr. Henry F. Cope said, "Any system of education that omits religion trains for a life that neglects religion."

We need not as American citizens regret our national policy in this matter, but we must face squarely the facts in the case and recognize the problem which this condition creates for us. Only a Church School that is at least in a measure comparable

in strength and ability with the public school can overcome the child's assumption that since in public school he is not required to be religious or to study religion or know about the Bible, these cannot after all matter very much to him.

(b) *The chaotic condition of religious belief today.* Not for many centuries, if indeed ever, has the Church been so deeply divided on such a number of important issues, with such a lack of agreement as to the source of authority in matters of faith. This welter of conflicting opinions on the most fundamental issues in religion makes it next to impossible to arrive at clearly stated and generally acceptable definitions of the objective of religious education; and the objective being undefined, the content and method are necessarily uncertain. What place should the Bible have in the curriculum and what attitude toward it shall be inculcated? What place should be given to training in worship, what type of worship shall we cultivate, and what methods shall we use to accomplish this result? To what extent should our teaching appeal to an authoritative revelation and to what extent should we proceed through individual discovery and appropriation of truth? These and many similar questions must be answered before we shall have an adequate basis for a completely effective system of religious education.

(c) *The changing viewpoints in educational theory.* But theology is not the only science which is in a state of turmoil. Psychology, and, in consequence, pedagogy are likewise unsettled. Idealism, Behaviorism, and Freudianism, each has its own followers and partisans in the field of psychology, and to each group the others are anathema. Definitions of education differ almost as widely as doctrines of inspiration, atonement, and sacrament. A few years ago Froebel's concept of "self-activity" and Herbart's doctrine of interest and apperception represented the latest word in education. Then came Herbert Spencer's definition of education as "preparation for life" and Nicholas Murray Butler's definition of it as adjustment to the spiritual possessions of the race, while G. Stanley Hall based his

pedagogy upon the theory of racial recapitulation—"Ontogenesis recapitulates phylogenesis"—and won a host of followers. This was followed by Dewey's "problem-project" method and Coe's epoch-making book, *A Social Theory of Religious Education*—and popular writers on religious education are hurriedly rewriting textbooks and lecture courses from this standpoint. At present the "experience-centered curriculum" is the dominating concept and is being made the basis of fundamental and extensive changes in curriculum construction.

These facts should not be in any way discouraging to one who is undertaking the responsibility of leadership in religious education today; rather, they should be a stimulus to greater effort, an aid to a higher appreciation of his task, and a warning against forming hasty conclusions during this transition period. He should be ready to test all things but also to hold fast that which is good. The very difficulty of the task, and the fact that the whole subject of religious education is today in a state of flux in which it doth not yet appear what it shall be, constitute a challenging opportunity for one who seriously desires to serve the Church in its greatest task and make his life count for the most in one of the great turning-points in Christian history. The difficulty of the task reflects the greatness of the opportunity, and to one who is impressed with its magnitude we would say as did Mordecai to Esther at a critical time in the history of her people, "Who knoweth whether thou art not come to the kingdom for such a time as this?"

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CHAPTER TWO

Organizing the Parish for Religious Education

I. THE MEANING OF RELIGIOUS EDUCATION

THE WORD "educate" etymologically signifies to *draw out*, to *develop*; "education" therefore means the development of our capacities toward a standard or goal determined by an accepted social ideal. It is, "The systematic development and cultivation of the normal powers of intellect, feeling, and conduct, so as to render them efficient in some particular form of living or for life in general" (*Standard Dictionary*). Some of our capacities should be developed to the utmost, some only moderately, and some, it may be, should be developed only in the sense of wise guidance and restraint from excessive manifestation.

And this development may come in many different ways. It may be through leading the pupil to *discover* for himself certain facts that we consider desirable for him to know (as, for example, that two times two is four). Or it may be by giving him definite *instruction* which he is asked to accept on our authority, in the case of knowledge that it would be impracticable or inadvisable or uneconomical in time for him to attempt to discover for himself (as, for example, that Columbus discovered America in 1492, or that $\pi = 3.1416$, or that snakes and automobiles are dangerous).

Or it may be by giving him opportunity to acquire skill through *practise* as in the use of the multiplication table in solving problems or in the practice of five finger exercises on the piano. Or, it may be by bringing him, either in person or in imagination, into the presence of the best in music, art, literature,

or character, so that he may grow in *appreciation* of it and assimilate it or approximate it in his own life. Or, it may be by bringing to him problems to solve and projects to accomplish and thus through exercising his powers and cultivating his efforts help him to grow in fulness of personality. In all of these ways there is education, for there is consciously directed growth and development toward an ideal or standard.

And all this, in so far as it is in accordance with the purpose of God for that life and is suffused with the recognition of God in life, may be called and sometimes is called religious education—*i.e.*, it is general education conducted in a religious spirit. But for the purpose of this textbook we shall use the term “religious education” in its more definite sense of *education in religion* (specifically, the Christian religion)—in knowledge of religious truth, in experience of religious worship, and in practice of religious conduct.

Specific education in religion, thus conceived, will help to impart the religious spirit to all education and all living; and we may say that the goal of religious education (in the Christian sense) is “*The development of a completely Christianized personality*” or, to be more specific, “*The development of such a conscious relationship to God in Christ through His Church as will lead to Christ-like character and service.*” From the standpoint of the teacher, this will involve: (a) The teaching (through direct instruction or guided discovery) of truth about God; (b) the culture of the religious attitudes of reverent love, worship, and trust with the conscious recognition of the presence of God in daily life; and (c) guidance in making right choices in all questions of conduct and relationships to others—intelligent morality and unselfish service.

It is evident that religious education thus conceived is much more than the study of the Bible or the memorizing of the Catechism, although it includes these. It is more than the experience of reverent awe and worship which comes to the child through attendance upon church services or children’s Eucharists, although it includes this. It is more than the solution of

problems of conduct in various life situations, although it includes this. And the trouble with many of our attempts at religious education and the writings of those who theorize about it is that we so readily fall into the error of making religious education practically synonymous with some one of these elements—knowledge, worship, or conduct—to the neglect of the other two. Our great need at present is an educational breadth of vision, a true catholicity of spirit, which shall make place for and include all elements in religious education.

We need also a more general recognition of the fact that religious education, thus broadly conceived, is essentially pastoral work and pastoral work of the highest order. It is not a side issue or a mere department of the Church; it is the Church engaged in its central task of building Christian character both in its own members and in those at present outside of its membership who can be reached through the Church School as a first step toward bringing them into the full fellowship of the Body of Christ.

And because religious education is truly pastoral work, it deserves and must be given a higher place than is usually accorded to it in the program of the Church, the curriculum of the theological seminaries, the plans of the building committee, the budget of the parish, and the time of the rector.

II. THE CONTENT OF RELIGIOUS EDUCATION

It is impossible to give a full statement of the content of religious education, *i.e.*, the curriculum, for religious education is education in religious living and no one can list all the possible activities and experiences of life. But as a help in planning our work, we may suggest some general types of material and experiences that should be included in the content of religious education in the parish.

(1) *Instruction.* In our proper enthusiasm for “discovery” as a method, we must not forget that so long as some are old and some are young, some experienced and some inexperienced,

there must be an element of definite and positive instruction in our curriculum of religious education.

(a) There should be instruction in the Bible—its nature as a revelation of God given through the religious experiences of men, its chief contents both as history and as literature, and its appreciation as a religious source book, a manual of devotion, an inspiration for Christ-like living.

(b) There should be instruction also in Churchmanship—the origin, history, and development of the Church; the teachings of the Church, both the general doctrines common to most of Christendom and those special truths and viewpoints to which the Anglican communion bears witness; the worship of the Church, including the contents, use, and history of the Prayer Book, Church hymns, the meaning of the Sacraments and their place in Christian living, ecclesiastical art, and symbolism, guidance in habits of daily devotion; and the organization and work of our Church today, especially its missionary, evangelistic, and social service activities.

(c) There should be instruction in Christian conduct, the basic principles of the Christian ethic and their application to problems of conduct arising in the everyday life experiences of the boys and girls, men and women, of today, their interpretation in relation to the special problems and difficulties incident to our highly complex civilization, and the application of the Christian ideal and motive to problems of vocational choice, life service, and social, industrial, racial, and international relationships.

(2) *Worship*. With this instruction there should also be brought into the pupil's life certain experiences calculated to appeal to and enrich the *feeling* side of his religious life. There should be simple services of worship in connection with the periods of religious instruction, so that he may not come to divorce instruction from devotion, the knowledge of truth from the worship of God. There should be a devotional spirit in education and an educational purpose in worship. The "first and great commandment" as given by our Lord includes loving God

with our mind as well as loving Him with our hearts. What God has joined together let not man put asunder. These worship services in the Church School should be brief, so as not to be a substitute for the worship in the Church service to follow; they should be distinct and different from the Church service so as not to detract from it by providing a similar but inferior substitute; and they should be carefully adapted to the mental capacities and spiritual needs of the child at that particular age.

There should also be the experience of participation with his elders in the regular Church service and perhaps also special services planned for children. Services of the Holy Communion planned especially for children are being increasingly used as an opportunity for expressing and enriching the child's instinct of worship and instructing him in the meaning of this Sacrament. In such services, while the child may not always understand much, he can absorb a great deal. Children are peculiarly sensitive to environment and suggestion and if reverence and awe in the presence of the Divine (the "numinous" as Professor Otto calls it) are to be a part of adult life, that attitude must be implanted first of all in the mind of the little child. That which is put into the first of life is put into all of life, and that which is neglected now can never be done so well again.

They should also, if possible, be given the experience of feeling that some one part of the church is especially their own, in which they may feel especially at home and which is planned and equipped for the specific purpose of eliciting their natural response in worship and devotion. For this purpose the "Children's Corner" in the church is growing in favor. Literature describing this can be secured from the Department of Religious Education of the National Council, 281 Fourth Avenue, New York.

Another and very important means of helping to develop in the child a spirit of worship and a conscious recognition of the Divine in life, is the custom of family prayer and grace at meals. No matter how simple the plan may be, this daily recognition of God in the family life, if it is not a perfunctory form,

will exert a powerful influence on the child. This is especially true if he is given a definite part in the observance. Coupled with this there should be the telling of Bible stories by the mother to the little children, books of Bible stories for the older children, and religious pictures, mottoes, symbols, or objects in the home, and a constructive and appreciative rather than critical tone to the conversation of the parents in regard to the Church, the rector, the sermon, etc. Feeling is largely the product of atmosphere and everything which can create an atmosphere of reverent love and worship will help.

(3) *Activities*. But it would be a serious defect if throughout our program of religious education the pupil were to be simply a passive recipient of the instruction we give him, or the religiously suggestive atmosphere with which we surround him. He must be active on his own account. He must actively respond to the experiences of instruction or worship that come to him. He must be led to practise in daily life the principles of conduct which we help him to discover through study. He must be given an opportunity to show initiative in helpful service, expressive of the Christian motives whose force he has come to feel and of whose validity he has become convinced. Activity must supplement receptivity; indeed, it must do more than supplement it. Activity is itself the greatest creator of receptivity. It is the hard-working man that develops the best appetite.

So in our program of religious education, we must provide not only for the handwork and service activities which are ordinarily associated with it, we must also plan opportunities for original work, projects thought out and carried out by the pupils themselves.

In instruction, it is not getting the pupils to answer our questions that counts for the most, but rather stimulating them to ask us questions. So also in activity; it is not the execution of some expressional activity prescribed or suggested by the teacher that counts for the most; it is rather so to teach and inspire the pupil that he will spontaneously desire to do something expressive of the new knowledge or attitude that he has

acquired. This, we grant, is a high ideal but it is nevertheless the ideal. The planning of pageants and worship services is one opportunity for the pupils to exercise their creative faculties in a socially coöperative task, and the value of the result is to be measured not by aesthetic or artistic standards but rather by educational standards, by the extent to which they are an expression of the pupils' own thought and feeling, a contribution to their own development.

Another example of education through activity is in such pupil enterprises as class and departmental organization, the pupils in adolescent classes selecting their own class and department officers and managing, with the counsel of the teacher and the departmental principal, the general work of the class and department, while the teacher is left correspondingly free for specifically instructional activity. (Parallel with this is the development of a young people's organization, such as the Young People's Service League, Young People's Fellowship, etc., in which the young people have large opportunities for developing initiative and practising leadership.) One of the most pressing needs of the Church is for a greater readiness on the part of the laity to assume responsibilities and successfully carry out projects. The cry everywhere is for leadership; the first and usually the most difficult problem of every rector whenever he wishes to undertake a new task in the parish, is to find leaders to assume responsibility for it. Leaders cannot be made on the spur of the moment; they must be developed through a process of growth, and this can be best done by beginning in early years.

III. THE SCOPE OF RELIGIOUS EDUCATION

Such being the task of religious education, who shall be its subjects? There was a time when it was taken for granted that education, both secular and religious, applied only to children and young people. Going to school was like being vaccinated—something done once and for all. But now we have learned that even vaccination usually needs to be repeated at periodic inter-

vals, and that education should be a continuous process in extending throughout life. It was formerly assumed that there is a "memory age" in life during which learning is easy, and that after this age some mysterious change took place in the brain cells which made it next to impossible to learn anything new. But while it is doubtless quite true that the majority of people do not learn much that is new after they are thirty years of age (as William James said), it by no means follows that they cannot. On the contrary, careful investigation and laboratory tests by leading psychologists have demonstrated that adults can learn just as well as children; in some respects they can learn better and quicker than children in the so-called memory age. This is not a theory but a proven fact. Moreover, the success of the moonlight schools of Kentucky and the schools for adult illiterates in other parts of this country, together with the marvelous development of the correspondence schools, university extension courses, etc., have illustrated the soundness of this principle in its practical application. The folk high school movement in Denmark and similar developments elsewhere have confirmed the correctness of the idea. And so today adult education is rapidly coming into the focus of attention.

In religious education we have come to realize that the common expectation that the children normally "graduate" from the Church School at eighteen or thereabouts is an unnecessary and harmful assumption based upon a false analogy between the public school and the Church School; that on the contrary, religious education ought to continue throughout life, and that from the young people's department of the Church School the pupils should be automatically promoted into the adult department. This ideal is expressed, perhaps crudely and inadequately, by the emphasis upon large adult Bible classes in many denominations, and while the teaching in these classes may have been in many cases superficial and the limitation of the curriculum to the hortatory exposition of Bible passages may have been an unsound principle, yet the insistence on the fact that religious education should not be limited to children has been

a real and valuable contribution to religious education, and one which we need to take to heart.

We will therefore say that the scope of religious education in the parish (like the scope of pastoral work itself, of which religious education is one phase) is co-extensive with the parish; in other words, that it includes two classes, namely:

(1) *All members of the parish, of all ages and under all circumstances.* The modern Church School if properly organized has a place in it for every man, woman, and child in the parish. For children and young people there are the ordinary Church School classes; for those under four years of age there is the pre-school department (Cradle Roll, Font Roll, or Little Helpers); for the adults there are adult Bible classes for men and women separately or together; and for those too old or too feeble to come or living at too great a distance, or engaged in occupation requiring Sunday work, there is the Home Department.

The parish should carry on a continuous and all-inclusive program of religious education reaching through one channel or another every person for whom that parish has a responsibility. This naturally includes the persons whose children are members of the parish but who themselves have no church affiliation.

(2) *All unattached persons in the community.* We have our Lord's own authority for going out into the highways and hedges to constrain them to come in. Without seeking to proselyte and bring into our communion members of other religious bodies, we do have the right and duty (as others also have) to seek to reach and enlist those who are not actively affiliated with any Christian communion. And one of the most effective methods is to bring them into the Church *via* the Church School. Many of these will join a large and enthusiastic Bible class and attend regularly before becoming sufficiently interested in religion to come into the Church or even attend the Church services. We need not waste our energy in regretting this, but rather take advantage of it and go after them. Plans for doing

this will be considered in a later chapter. All we are concerned with here is the recognition of the principle involved, namely, that our potential constituency consists of (a) all who belong to us, and (b) all who do not belong somewhere else.

Every Church School should be a large Church School. "It is a sin for a Sunday School to be smaller than it can be" (Marion Lawrance), and every Church School can be a large Church School. But what is a large school? A large school is one which is large in proportion to its constituency. The true size of a Church School in this sense is determined by the ratio between the constituency (as defined above) and the enrollment. If the enrollment is approximately equal to its constituency, it is large, whether that enrollment be fifty or five hundred; the Church School of fifty in a constituency of sixty is large; the Church School of five hundred in a constituency of two thousand is small.

IV. THE AGENCIES OF RELIGIOUS EDUCATION

There are many agencies through which religious education is given in a parish and we can here consider only the most familiar and typical of these. We shall not consider the home, which is of course primary and fundamental in its influence upon the child, nor the sermon, which normally combines instruction and exhortation. Each of these is a large subject in itself and would take us too far afield. We shall only discuss those agencies which are generally thought of when we speak of religious education in the parish.

(1) *The Sunday Church School.* This may well be considered the basic educational institution of the parish, and should have a place in it for every one, old and young. The well organized modern Church School extends literally "from the cradle to the grave"—from the infant enrolled at birth to the aged Christian whose earthly pilgrimage is all but finished. The organization and administration of this institution is the central theme of this textbook.

(2) *The Vacation Church School.* Because of the large

amount of free time available during the vacation season of the public schools, the Church is increasingly providing "Vacation Church Schools" sometimes called "Daily Vacation Bible Schools" in which there is given for about three hours a day, five days a week, a program of study, supervised recreation, Bible drill, Church instruction, memorizing, music, worship, handwork, and pageantry. These schools are usually four weeks in length, although some are longer and some shorter. As much religious education can be given in one carefully conducted four weeks Vacation Church School as in an entire year of the average Church School held on Sunday.

(3) *The Week-day Church School.* Another educational agency of rapidly growing importance is the Week-day Church School or "Week-day Religious Instruction," in which through the coöperation of the public school authorities the children whose parents request it are excused from their public school session for a period of one or two hours each week at which time they go to their churches to receive religious instruction from the teachers provided by the Church. The fact that this is held during the week on public school time creates an atmosphere of serious study and educational reality in the Week-day Church School which is frequently lacking in the Sunday Church School.

(4) *Confirmation Classes.* These classes are usually taught by the rector during a period of several weeks preceding the annual visitation of the Bishop, the purpose being to give such specific instruction as is needed by the boy or girl about to become a communicant of the Church. Theoretically the Sunday Church School class might perhaps be expected to give such necessary instruction, if its curriculum is properly planned; but practically few of them succeed in doing so in an adequate manner. Moreover, the rector naturally desires this opportunity of personal contact with those who are to be confirmed. Ordinarily they meet on week-days, although some meet on Sundays and some at the regular Church School hour as part of the Church School.

(5) *Training classes for teachers.* An educational task of large importance in the parish is the training of its own teachers and future teachers for their work. While at present most Church Schools have to depend upon the training secured by their teachers at summer schools, conferences, and institutes, this is not ideal. As far as practicable each school ought to aim at providing at least the elementary training needed by its own teachers and the young people who are to be teachers in the future, leaving to the institutes and other general training agencies the courses in departmental specialization for the giving of which the local parish is not so well equipped.

The leadership training courses now offered by the Department of Religious Education are so numerous and inclusive that there is opportunity for continuous activity in this line throughout the year.

(6) *Study Classes.* Taking special or advanced courses in missions, social service, child training, etc. These are in the nature of specialization in certain lines for those who are particularly interested therein. It is the duty of the Church School to give to all its members an adequate general education in religion, as a part of its regular curriculum, but having done this, for those who are especially interested in certain subjects, there should be provided special classes meeting at such time and place as may be most convenient, for the giving of advanced instruction. These classes may be promoted by certain Church organizations, such as the Woman's Auxiliary, etc., but should be regarded as a part of the parish program of religious education.

(7) *The Young People's Society.* This should be definitely recognized as a part of the general educational program of the parish, and its organization, programs, and service activities should be correlated with the Church School. It should not be entirely independent of the Church School for this will inevitably result in duplication and overlapping of effort. Neither should it be regarded as a substitute for the Church School, into which Church School members graduate in the middle "teens";

this would be a still more serious mistake. Rather, it should be looked upon as the expressional side of the Church School curriculum for those ages.

V. THE ORGANIZATION OF RELIGIOUS EDUCATION IN THE PARISH

In each parish there should be a parish Department or Board of Religious Education, appointed either by the rector as the person canonically responsible for this task, or by the vestry upon nomination by the rector. If the latter plan is followed, it has the advantage of tending to enlist the interest of the vestry, magnifying the work in their eyes, and making them feel more keenly their responsibility for its proper direction by the Board.

We recognize, of course, the fact that under the canons of the Church the rector is responsible for this as for other pastoral work in the parish, but there is no reason why he should not, by means of a Board of Religious Education, enlist others to help him and thus discharge his canonical responsibility in part through them; and there are certain advantages in doing so.

(1) *Advantages.*

(a) It dignifies the work of religious education in the minds of the vestry and of the parish as a whole, and thereby helps to secure their more active coöperation.

(b) It dignifies the school in the minds of the pupils to know that it is looked upon by the vestry as a real department of the Church's work.

(c) It secures for the rector the counsel and advice of others and this will help him in making appointments or changes, forming general policies, and deciding questions that will arise. "In the multitude of counselors there is safety," and the wise rector will seek to supplement and if need be correct his own judgment by consultation with others.

(d) It enables the rector to share with his Board the re-

sponsibility for any changes in policy or personnel that may be unpopular at first or may involve disappointment on the part of some individual and his or her friends. There are almost certain to arise occasions when teachers have to be relieved of their classes, or the resignation of some officer requested. If this can be done "by the Board of Religious Education," it will sound more impersonal than if done by the sole decision of the rector, and will give greater confidence that it is for just grounds and after careful and impartial study of the case from all viewpoints.

(2) *Personnel.* The Parish Board or Department of Religious Education should include the following:

(a) The rector, as the canonical head of the parish and the one who is presumably best informed about the needs of the parish and the task to be accomplished.

(b) One or more representatives from the vestry, as such.

(c) A representative from the Department of Missions, and one from the Department of Social Service, if these are organized in the parish. If not, an effort should be made to have someone on the Board who is especially well-informed about these two activities.

(d) One or more members chosen because of their special knowledge of or administrative experience in general or religious education. The city school principal or an experienced and successful public school teacher, if also actively interested in religious education, makes a good member. A member of the parish who has taken the full diploma course in leadership training under the auspices of the Department of Religious Education of our National Council, or a course in religious education in some university, should make a valuable addition to the Board.

In connection with the representative from the Department of Missions and of Social Service, it is to be remembered that these are represented not as organizations but because they have educational content—*i.e.*, knowledges and attitudes which they wish incorporated into the life of the parish—and the way to

accomplish this is to present their objectives and material to the body which under the leadership of the rector is to determine the educational program of the parish. The Board should not be composed of representatives of organizations *as such*; to do so would be to open the way to endless possibilities of partisanship and friction between rival organizations. It would be like constituting the City School Board of representatives of high school fraternities, debating societies, athletic teams, and parent-teacher associations. Rather, the Board of Religious Education should be composed of persons chosen because of their knowledge of educational content, method, and administration, or because they represent the parish as a whole, the members of which are to be given religious education.

Ordinarily the rector will be *ex officio* chairman of the Board of Religious Education. Some rectors, however, find that they can get better results by letting someone else be chairman, while the rector really "leads from the rear" by helpful suggestions and counsel. This helps to secure greater interest and activity on the part of the chairman and his associates on the Board, who feel the responsibility of their position, and at the same time it avoids making the parish a "one-man organization," as is apt to be the case when the rector is *ex officio* chairman of various committees.

The Board of Religious Education should be appointed for a term of one year; at the end of the year any misfits may be corrected by new appointments, while those who have shown their interest and ability are reappointed. It is desirable that the personnel of the Board (aside from really needful changes) should remain relatively stable through a period of years, in order to plan and execute a carefully thought-out program of religious education.

(3) *Functions.* The functions of a parish Board of Religious Education are essentially similar to those of a City School Board. They may be briefly summarized as follows:

(a) *To appoint, remove, and transfer officers and teachers.* It should be clearly understood that appointments are for the

term of one year only, and that there is no necessary presumption of re-appointment. At the beginning of each year the Board will survey afresh the needs of the school and the personnel available, and make their appointments or re-appointments accordingly. This will necessarily involve some changes from time to time and no one should accept any office unless he is willing to cheerfully acquiesce in the decisions of the Board, even if it involves his retirement at the end of the year.

The rector's judgment will, of course, be of large influence in the Board and he will naturally be the leader in it, whether or not he is officially the chairman; but by having the responsibility for changes shared by them he will reinforce his judgment and minimize the possibility of personal friction.

(b) *To determine the curriculum.* While the general outline of the system of religious education to be given is suggested by the Department of Religious Education of the National Council, the selection of the textbooks which best carry out this plan, or are best adapted to the particular needs and problems of the particular school, is left to the parish; and the parish Board of Religious Education, led by the rector, in consultation with those who have had practical experience, will determine what textbooks should be used.

(c) *To determine policies and supervise operations.* The Board of Religious Education is like the Board of Directors of a bank; they are the body responsible for determining the general policies of the institution, seeing that these policies are carried out, and deciding any problems of major importance that arise in the process.

(d) *To secure adequate financial support.* As we shall see in chapter ten, on Finances, the school should be supported from the budget of the parish, and its offerings go into the gifts of the parish. This support from the parish should be provided upon the basis of an annual budget submitted to the vestry by the Board of Religious Education, and the determination, submission, and advocacy of this will be the work of the Board. In the vestry meeting, the vestry members of the Board

together with the rector will serve as a "steering committee" toward securing its approval and inclusion by the vestry in the budget of the parish.

The Student Council. In some parishes there is also a "School Council" or "Student Council" composed of one or more representatives of each department (or class, in a small school). Their purpose is to represent the needs and desires of these departments, especially from the pupil's viewpoint. This Council is purely advisory and has no legislative or administrative powers. They may make recommendations, which are received, considered, and acted upon by the Board of Religious Education, in which the Student Council may be given representation.

The value of the Student Council is threefold: (1) It represents the viewpoint of the pupils, which is supplementary to and may be in some respects different from that of the officers and teachers. "The need of the pupil is the law of the school," and in ascertaining what the pupils need it is well to have their own opinion, as well as the opinion of the administrative officers. (2) It is in line with the growing tendency toward a larger measure of self-government, exemplified by student councils and the honor system in secular institutions. (3) It trains the pupils to think in terms of the school rather than in terms of their own individual desires and preferences, and is in that respect an educative influence, a training in democracy, a contribution toward their development into responsible, public-minded Christian citizens.

The principle of the Student Council may be exemplified also through class organization for all classes above the junior department. This is considered in chapters three and four.

(4) *Procedure.*

(a) *Parish Survey.* After the appointment of the Board of Religious Education, one of the first steps in organizing the parish for religious education is to make a survey of the field. By means of a religious census, or parish records supplemented

by the personal knowledge of the rector and others, make a list of all the persons who are either members of the parish or are within its natural limits and have no other active religious affiliations. Plans for this are given in the next chapter.

How ever it is done, the names secured should be classified according to the department of the Church School to which they would naturally belong. These departmental lists should be compared with the actual enrollment records of the various departments and classes, to see which classes have possibilities of additional membership and which departments should have additional classes created in order to provide a place for all.

(b) *Complete Organization.* In most cases it will be discovered that the present class and department organization of the school is not adequate to provide a place for all these. It may be that there is no Cradle Roll or no Home Department. These should then be provided and leaders appointed with the responsibility of enlisting their prospects as actual members.

It may be that there is no adult Bible class or that there is only a small mixed Bible class of men and women while there are possibilities for two large adult classes, one of men and one of women. If so, provision should be made to meet whatever need is thus revealed. In other words, based upon the facts revealed by the survey, a *skeleton organization*, even if only on paper, should be planned, of sufficient scope when filled out to offer a place to every man, woman, and child in the parish.

In some cases this will be nothing but the name of a prospective teacher followed by a list of possible members. The work of actually enlisting them remains to be done, but it gives a starting-point, a basis on which to work.

(c) *Membership Campaign.* A third step is the membership campaign—a carefully planned, thoroughly organized, co-operative effort on the part of the rector, the Board of Religious Education, the vestry, and the present Church School officers, teachers, and members to enlist these prospects and thus transform the paper organizations into a living actuality. Detailed plans for this will be considered in the next chapter.

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CHAPTER THREE

Organizing the Pupils

(A) GETTING THE PUPILS

THE CHURCH SCHOOL is not to be looked upon as something separate and apart from the Church; still less is it to be considered as a substitute for the Church. The Church School *is* the Church, engaged in the study and teaching of the Christian religion. It is *the teaching service of the Church*—not in the sense that it does nothing but teach, for it also worships, and not in the sense that it is the only Church service which teaches, for all the services of the Church are educational—but in the sense that it is the particular service which is *specialized* for teaching. Other services of the Church are primarily for worship but include instruction; the Church School is primarily for instruction but includes worship; and we all need both worship and instruction.

The Church School, with proper organization, adequate equipment, suitable curriculum, and qualified teachers, is the specialized agency of the Church for the religious education of its members, including children, young people, and adults. It is also an effective means of reaching with the Christian message many who are not being reached by the other services of the Church.

As the teaching service of the Church, it has a message and a mission to all the members of the Church. Properly speaking, no one ever graduates from the Church School; he may leave it but he has not graduated from it. Life itself is too short to receive all the instruction which the Church would give us.

This inclusive character of the Church School being recognized, it follows that its first responsibility is to find and enlist its constituency. It will not do to wait passively for them to come; we must go out into the highways and hedges and constrain them to come in. As indicated in the preceding chapter, the potential constituency of a properly organized Church School (including its Cradle Roll and Home Department) consists of (a) all baptized persons in the parish, and (b) all others who are not actively affiliated with some other communion. It is only when we reach this latter class that we fulfill our Lord's command to "teach all nations," leading to baptism, to be followed by a continuation of the teaching process after baptism (see St. Matt. 28: 19-20).

But even without these, it is obvious that the Church School roll in a parish should normally exceed the communicant roll—for every communicant should be a member of the Church School and in addition every baptized person not yet a communicant. And when we add to this the number of the unattached who are a part of our constituency simply because they are not definitely affiliated with any other communion, then it is evident that the efficient Church School should have a membership very much in excess of the communicant strength of the parish. *Is this true of your parish?*

It should be remembered also that when a Church School reaches only a small proportion of its possible constituency, these are likely to be the ones that are easiest to reach—and it is those that are not easy to reach, that are not interested in what the School stands for, who are apt to need it the most.

In order to reach and enlist an adequate proportion of our possible constituency two steps are necessary:

I. A PARISH SURVEY, to ascertain the constituency. This was mentioned in the preceding chapter as one of the first duties of the Board of Religious Education. "We cannot save the people unless we teach them, and we cannot teach them unless we reach them." A commercial traveler, before visiting a town, first gets a list of possible customers, *e.g.*, if he represents a whole-

sale shoe house, he gets a list of the retail shoe merchants in the town. Our primary responsibility of course is to the members of the Christian family, the children and grown-up children of the Church. These constitute our "preferred prospects." The Church, and particularly the Board of Religious Education as representing the Church's educational work in that parish, is in duty bound to make unceasing efforts to enroll in the Church School every member of the Church—for in divine things we are all of us only children. We may graduate from other schools but never from the school of the Church. The greatest menace to America today is the spiritual illiteracy of the present and the on-coming generation. It is futile and foolish to assume that we can depend upon home training to take the place of systematic religious education in the Church School. In the first place, definite and adequate home training of children in religion is almost non-existent. There are very few families in which anything more than an incidental and more or less superficial religious training is given. In the second place, even at its best it needs to be supplemented by the contact and coöperation with other children which is afforded by the Church School.

One of the reasons why boys and girls drop out of the Church School in later adolescence is the prevalence of the old conception of the Sunday School expressed by the phrase, "The Sunday School is the nursery of the Church." The idea which was meant to be conveyed by this phrase is good, but the association of the Sunday School with the nursery was unfortunate. A boy in long trousers does not want to stay in the nursery—either the nursery in the home or "the nursery of the Church." We must replace this erroneous conception by the definition of the Church School as "The Church engaged in the study and teaching of the Christian religion."

In order to enlist every member of the parish we must so organize the Church School that there is in it a place for everyone. This will mean, in addition to the usual departments to be found in all Church Schools, (a) a Pre-school Department, otherwise known as Cradle Roll, Font Roll, or Little Helpers',

for those too young to attend; (b) a Home Department for those too old or infirm or distant or busy to attend the active school; (c) adult Bible classes meeting as a department of and at the same time as the regular Church School; and (d) where desired, special classes meeting on week-days for adults who may prefer this to a Sunday session.

In regard to the "unattached" persons—who constitute as it were the fringe of our constituency, but who nevertheless represent our most definitely evangelistic opportunity—the most thorough and effective way of getting a list of them is by means of a community religious census. This is usually undertaken as an interdenominational enterprise, Protestants, Catholics, and Jews coöperating. Volunteer workers of all faiths take a complete religious census of the community, securing the name, address, Church membership or religious preference of each individual, and (for those under 18) the age, so as to indicate the class or department to which they should be assigned. This information is classified by denominations and turned over to the ministers and Sunday School superintendents of the denomination preferred. Cards of those expressing no preference are made available to all alike.

Where such a religious census is vigorously and systematically followed up, it is abundantly worth while. Where it is not followed up it is of little or no value.

Where for any reason such a census cannot be made, a partial substitute for it may be found either by (a) making a list, classified by ages, from the parish records, supplemented by the personal knowledge of the rector and others; or by (b) asking each member of all classes of adults and young people to give the names and addresses of three persons of his acquaintance who do not attend any Sunday School; or by (c) a combination of these two methods. These names when correlated and the information verified, are turned over to the classes to which these persons would naturally belong, and then each class is responsible for finding and enlisting its own prospects. This brings us to the next step which is:

II. A MEMBERSHIP CAMPAIGN. When speaking of a membership campaign we do not have in mind merely a brief and more or less spasmodic effort. Such efforts are of very limited value. Rather, we mean a careful and continuous effort to build up the membership and attendance. Such a program should include three factors:

(1) *The rector's leadership.* In a properly planned and directed membership campaign the rector may be expected to:

(a) *Approve the plan.* No effort of this sort should be made except with the hearty approval and coöperation of the rector. If he will take the lead in initiating it, so much the better. If someone else proposes it, the plan should be submitted to the rector for approval.

(b) *List the parishioners.* The rector is the natural one to furnish a list of communicants, baptized persons not communicants, etc., including unbaptized members of families that are connected with the parish. He can also frequently get information about outsiders who may be good prospects.

(c) *Preach a sermon* on the necessity of religious education and the importance of the Church School. If the members of the Church School realize that the rector is intensely in earnest in his conviction that every member of the Church should be a member of the Church School in some department, it will go far toward making the membership campaign a success.

(d) *Send a letter.* A circular letter from the rector mailed to all who are not members of the Church School, telling of the opportunity offered by the Church School and expressing the earnest hope that they may find it possible to join some class or department, may be a very appropriate and helpful follow-up of the sermon.

(e) *Use personal influence.* In his ordinary pastoral visits the rector will many times find an opportunity to speak a word on behalf of the Church School, commending its work, urging its importance, and inviting non-members to join.

(2) *Class coöperation.* Three plans of organized effort by the classes to get new members have been found effective. No

one of these is the "best plan"; not all of them would be suitable for all classes or in every parish; but from a consideration of these possibilities each parish can decide which of these and what other or different plans may be best suited to its needs. *Everything depends upon the spirit and manner in which the plan is carried out.*

(a) *Each one win one.* The names of those who are considered prospects for that class are read to the class or a copy of the complete list given to each member. Each one of them chooses some one person on this list as the one that he will make a special and persevering effort to enlist. He is to invite him, not once only, but time after time until he either gets him or concludes that there is no possibility of his succeeding. In the latter case he does not give up the prospect, but simply exchanges assignments with someone else who has had a similar experience with the name given him; and so on time after time until if necessary each member of the class takes his turn in inviting that particular prospect.

(b) *Sending seven men after one.* From the list of prospects select one name only; appoint a committee of seven in the class to invite him. They do not all go at the same time; the first man calls on him Monday and invites him to the class, the next man sees him on Tuesday, the third man on Wednesday, and so on until each one has given his own invitation without regard to the others. The seventh man calls by for him Sunday morning, to bring him to the class.

(c) *The group plan.* Divide the class into groups or squads of (for example) seven men each. Each group of seven is responsible for getting in three new members so as to bring up their total group membership to ten. In a smaller class, the groups may begin with three who are responsible for getting two more so as to bring up the total number to five. Give names or numbers to these squads and each Sunday call for reports by squads as to the progress made.

(d) *A Class Social.* Many times the class can interest a number of persons in becoming members through giving a class

social at which there is included in the program an interesting and forceful presentation of the work and plans of the class, with a cordial invitation to attend it. No one should be allowed to feel under any obligation to join because of having attended the social, but the social gives an opportunity to present the claims of the class to a large number at one time in effective manner under particularly pleasant circumstances.

In all of these plans it should be remembered that they are only a part of the parish's effort to reach the unreached. The informal effort of every member of the school and the constant influence of the rector, personally and from the pulpit, must not be neglected.

(3) *A cordial welcome.* It is easier to get new members than it is to hold them. In addition to a friendly handshake and an introduction to other members of the class, the following suggestions may be helpful:

(a) *Letter of welcome.* A letter of welcome, signed jointly by the Church School superintendent and the rector, may be sent to each new member in the week following his joining the school. This may be printed or multigraphed, but should be signed individually.

(b) *Parish paper.* Each week the names of new members may be printed in the parish paper. This will indicate both to them and to the parish the importance attached to their joining the school, and it will incidentally serve to keep the school and its work in the minds of the rest of the parish.

(c) *New members' social.* Once a year or perhaps at the end of some special period of ingathering, a "new members' social" may be given, at which those who have joined the school during this period are the guests of honor. It will not only be an expression of welcome and fellowship toward them, but will also serve to help get them acquainted with each other and with other members of the school.

(d) *Pastoral visit.* If the rector is each week furnished with the names and addresses of those who joined the school on the preceding Sunday, he may keep them in mind and if he sees

any of them or their families in his pastoral calling he may express his gratification at their having joined the Church School. It will not only help bind them to the school but will also convince them that the rector is in close touch with everything that happens in the parish and is interested in each individual.

In these and many other ways that the thoughtful and earnest rector and Church School superintendent will think of, it will be possible to steadily increase the membership and attendance of the school and more and more closely approximate the goal of reaching the entire possible constituency.

(B) GRADING THE PUPILS

I. THE PRINCIPLE

"There is only one reason for the graded Church School and that is God's graded child. In grading a Church School we do not really *grade* the children—we simply recognize the fact that God has graded the children and then we try to make our methods fit His plan."

Pupils of different ages differ in their mental capacities, natural interests, and spiritual needs; and the purpose of grading the Church School is to enable us better to utilize those capacities, appeal to those interests, and meet those needs. The graded school therefore is one in which the lessons, teachers, methods, worship, and service are adapted to the mental capacities, natural interests, and spiritual needs of the pupil at each stage of his development.

The grouping of the pupils into classes and grades of certain ages is but a means to an end. It is for the purpose of enabling us to select teachers, prepare curricula, and utilize methods that will best fit those ages.

A graded curriculum means graded instruction, graded worship programs, and graded service activities, and the correlation of this instruction, worship, and service in each grade into a unified and harmonious whole.

There was a time when it was apparently thought that the

mere parrot-like repetition of Bible verses or Catechism answers was in itself a religious exercise and a means of spiritual culture, regardless of whether these sacred phrases meant anything to the child repeating them. It would seem that the words of our Lord in St. Matthew 13: 19: "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart," had been forgotten.

But today we realize that the value of any memorized material, whether secular or religious, is determined by its meaning to the one who memorized it, his incentive for using it, and his skill in applying it.

If he has no comprehension of its meaning and consequently no ability to apply it in life, he is receiving no benefit from it. If he has a partial understanding of it, coupled with some incentive to apply it in life, then he will receive just that much value from it. In other words, its educational value depends upon the three factors of understanding, remembering, and applying it—and in applying it the feelings and the will are factors as well as the intellect. There is some justification for memorizing material which is partly understood; there is no justification for memorizing material which is not understood at all and conveys no meaning to the mind. The better a child understands and the more he is interested in the material learned now, the more likely he is to retain it and increasingly understand and apply it in the future.

A graded school, however, means not only graded pupils and a graded curriculum, but also graded teachers. That is, each teacher must be assigned to the particular age-group that he or she can most effectively teach; and must be kept there so as to become, through continued study and practice, an expert in that department. A person may be an excellent primary class teacher but a very poor adult class teacher, or vice versa. A careful and continuous study of the personality of each member of his teaching staff, in order that each one may be placed to the best advantage of the school, is one of the important duties of a Church

School superintendent, for it often happens that the teacher himself is not the best judge as to his own special abilities or limitations.

Having ascertained as best he can the particular grade or department for which each teacher is best fitted, she should be assigned there and expected to remain there. The teacher remains stationary while the pupils pass from grade to grade, or from department to department, just as in the public school. This has two advantages:

(1) By having the teacher each year teach pupils of approximately the same age and development, she is enabled to become a specialist, mastering the material in a way that is not possible when a different lesson is taught each year. The teacher learns the general characteristics of pupils of that age, which is not possible if the teacher stays with the class and is promoted with them from year to year—for in that case she is teaching each year pupils one year older than the year before and therefore with marked changes in characteristics.

(2) Another reason for this plan is that since teachers frequently differ widely in their ability and effectiveness, it would not be fair to let one particularly good or particularly poor teacher stay with a certain class indefinitely. That class would then have an unfair monopoly of the good teacher, or suffer unjustly from the poor teacher. But by the teachers remaining stationary while the classes pass on, all classes will fare alike.

While the general plan is that each year on promotion day the class passes on to the next higher grade and to another teacher, in some cases it has been found advisable in the higher grades to let a teacher remain with a class *through the department*, but when they have finished the department (three years) they go on to the next department and the teacher returns to the first grade in that department, to start on another cycle. The theory of this plan is that it gives more variety (three lesson courses to master instead of only one) thus relieving the possibility of monotony and also enabling the teacher ultimately to

know what comes just before or just after the grade which he or she is teaching.

II. THE BASIS

In principle, the best basis for Church School grading is the public school grading—each pupil in the Church School being placed in the grade corresponding to the grade which he attends in public school. This will not always put pupils of exactly the same age together but will do so in most cases; and it is on the whole a better basis than a strictly age basis. There are four reasons for using this basis in grading:

(1) *Its simplicity and naturalness.* It is the most obvious basis and the one which will be most readily recognized as fair by the child. All that the enrollment secretary or department principal has to do is to ask what grade the child attends in public school and then put him in that same grade in the Church School. There is no room for argument or debate, no need for explanation, and rarely any occasion for making exceptions. Parents and children alike accept this as natural and proper. In the case of children who for any reason are not attending public school, they may be placed in the grade which children of their age in that community usually attend, unless there are special reasons for making an exception.

(2) *It brings together pupils of about the same degree of general mental development.* A child's mental age is not always the same as his physical age; that is, some children are twelve years old according to the calendar but are retarded in their mental development and unable to keep up with others of their age; or the reverse may be true—they may be unusually bright and well able to keep up with those a year or two older. In most cases this difference in mental development and general ability will be reflected in their public school grading, although by no means perfectly, and by following the public school grading we are more likely to place them with children of the same stage of development and ability than we would be if we placed them according to their chronological age. The advantage of

having all the children in that grade about equal in their mental development and ability is obvious.

(3) *It brings together those who are associated together during the week.* Children who together attend the same grade in public school, study together, play together, and have the same week-day interests will naturally fit together better than a group who do not associate together or have the same interests or activities during the week.

(4) *It dignifies the Church School in the eyes of the pupils and their parents.* The mere fact that the Church School grading is based upon the public school grading and uses the same terminology, tends to carry a suggestion of educational seriousness to the mind of the child and the parent. It makes them think of the Church School as an educational institution and not merely a religious duty.

III. THE SYSTEM

A well-organized Church School has nine departments, as follows:

(1) *The Pre-school, Cradle Roll, Font Roll, or Little Helpers' Department.*

This covers the first three years of life. A child may be enrolled in this at birth and remains in it until he enters the kindergarten (or beginners') department at about the age of four. When the consent of the parents is secured, his name is enrolled and remembrances are sent him each year—on his birthday, on the anniversary of his baptism, at Christmas, and at Easter. A mite-box may also be furnished him for use throughout the year. The parents are invited to bring him to the Church School (to the kindergarten or primary department) on the Sunday nearest his birthday, at which time he drops into the birthday bank as many pennies as he is years old, and the children sing a birthday song for him.

It is obvious, of course, that the primary value of the Cradle Roll is because of its impression upon and relation to the parent.

It helps to create in the home the right kind of atmosphere, which in turn will affect the child from the earliest years, long before he is able to understand definite instruction. It also impresses upon the parents the concern of the Church for the religious nurture of their child and thus helps to deepen their own appreciation of its importance.

(2) *The Kindergarten Department.*

This is sometimes called the beginners' class or department, which is the name usually given to it in other communions. It includes the children of four and five years of age. They may all be taught together, or they may be divided into two classes, one of four year old children and one of five year old children. The Christian Nurture Series and most other lesson systems provide two kindergarten courses, designated as Course A and Course B, but these two courses do not represent distinct grades or levels of achievement, and may be used interchangeably or in rotation. If the department is divided into classes, the four year old children will study Course A and the five year olds Course B; if the whole department is taught as one class they will study Course A one year and Course B another year.

Any child of this age whose parents cannot bring or send him to the Church School should nevertheless be promoted from the Cradle Roll into the kindergarten department and his name placed on the record; until he is able to attend the mother is considered as his teacher and the necessary teaching materials are furnished her.

(3) *The Primary Department.*

This department corresponds to grades one, two, and three of the public school. Ordinarily it is composed of children of the approximate ages of six, seven, and eight, but the exact age here (as elsewhere in the Church School) depends upon the age at which it is customary for children to begin public school. This department should be treated as a distinct unit in the school system and have its own service of worship, the kindergarten department meeting with it only if absolutely necessary.

(4) *The Junior Department.*

This includes grades four, five, and six of the public school and is composed of children of the approximate ages of nine, ten, and eleven. At one time this was called the "grammar school department" and included only grades five and six—grade four being grouped with the primary department. It was found, however, that this division did not represent the normal psychological grouping, was not in accord with the grading system used almost universally in Church Schools in other communions, and had no real basis in public school theory or practice. The term "grammar school" did not correspond to any generally recognized public school administrative unit. Hence, the standard system now provides for a three year primary department and a three year junior department.

(5) *The Junior High School Department (sometimes called the Intermediate Department).*

This includes grades seven, eight, and nine—in other words, the junior high school grades in public education—and is composed of pupils of the approximate ages of twelve, thirteen, and fourteen, who are in the period of early adolescence.

(6) *The Senior High School Department (sometimes called the Senior Department).*

This includes grades ten, eleven, and twelve (*i.e.*, the senior high school in public education), and the pupils will usually be approximately fifteen, sixteen, and seventeen years of age. A number of optional courses are offered for selection in this department.

(7) *The Advanced or Young People's Department.*

This includes pupils of the ages from eighteen to about twenty-four, corresponding to the college and professional school grades in general education. Courses in this department are entirely elective.

(8) *The Adult Department.*

This includes classes composed of persons over twenty-four years of age. The line of division between this and the preced-

ing department is not rigid and if thought best it may be set at twenty-one instead of twenty-four. In any event, there should be much flexibility here and young people marrying before the age of twenty-four should be automatically transferred to the adult department. Courses in this department are elective and if preferred the classes may meet during the week. If possible there should be in this department separate classes for men and women and where the size of the school justifies it, separate classes for the younger adults and the middle-aged or older adults.

(9) *The Home Department.*

For those who are prevented by age, infirmity, distance, occupation, or indifference from attending the regular sessions of the school. They are enrolled as "Home Department" members, furnished a textbook in whatever course may be selected, and are visited once a quarter by a Home Department visitor who receives report on the number of lessons studied for the past quarter and an offering if desired, and who also leaves a lesson book for the next quarter, if the lessons are on a quarterly basis. The only requirement for Home Department membership is a willingness to endeavor to study the lessons at least one-half hour a week.

Theoretically, the Home Department may include pupils of any age; in practise it is usually composed almost altogether of adults, as children who for any reason are prevented from attending the Church School and wish to take part in its work are enrolled as "associate members" or "corresponding members" of the grades to which they would normally belong, and study the courses used in those grades, reporting to the grade teacher and department principal.

Under this complete system of organization, the Church School extends literally from the cradle to the grave. From the first day of life the child may be enrolled in the Cradle Roll department, and after he is too old to attend the school sessions he may still be a member of the Home Department until the end of life.

A modification of this plan has been developed recently, under the leadership of Miss Edna Eastwood, the secretary for home study in our National Department of Religious Education. In brief, it provides for a Diocesan Supervisor of this work, for finding those needing home instruction, a Diocesan Correspondence Church School Supervisor, who has charge of those enrolled for instruction, and the enrollment of teachers and clergy who are teaching their own Home Department members. Full particulars may be obtained by addressing the department.

IV. GRADES AND CLASSES

In each department there should be, if practicable, a grade for each year. A grade normally consists of a group of pupils of approximately the same age, who are in the same grade at public school. In a large school there may be two or more *classes* in some grades or perhaps all grades. No fixed rule can be laid down as to the number of pupils to be included in one class; the personal equation enters largely into this. Some teachers are able to handle a larger class than others but it should be remembered that it is usually easier to do thorough work with a small number than with a larger group. There is also the question of visiting absentees; no teacher should have so many pupils that she cannot properly look after her absentees each week. The school equipment and the number of classrooms available will also have to be considered. In the kindergarten the number that can be handled effectively depends upon the number and ability of the helpers; in the primary department, generally speaking ten or twelve are not too many for a class; from seven to ten is a good number for classes in the junior and junior high departments; classes in the senior high and advanced departments may be a little larger, especially if the class is organized with officers and committees to attend to the business of the class. In the adult department the only limit is the preference of the teacher and class-members; but even here it should be recognized that if the class is expected to

do real study and not merely listen to a lecture, a small group is better.

Beginning with the junior department and extending through the advanced department, it is usually best to have boys and girls in separate classes.

V. SPECIAL FEATURES AND PROBLEMS

(1) *The Service Program of the Church School* (formerly known as the Church School Service League) is of course not a separate department but rather represents an organized plan of carrying out the service activities and offerings of the Church School children in all departments. Full particulars of this are given in the literature published by the Department of Religious Education of the National Council and the materials for the national offerings. It is properly regarded as a part of the Church School curriculum.

(2) *Week-day Religious Instruction*, now being carried on in many cities and in practically every state in the Union, presents a great opportunity and a distinct problem. A later chapter is devoted to this, together with the Vacation Church School.

(3) *A departmental grading system* is suggested for the small Church School where it does not seem practicable to have a grade for each year as described above, and by some it is preferred to the closely graded system even for the large school. It will be noticed that in all the departments above the kindergarten (in which the lessons are not graded) and up to the young people's department, each department contains three grades of one year each. If desired the young people's department also could be considered as consisting of three grades, for the years eighteen, nineteen, and twenty, with promotion into the adult department at the age of twenty-one. Therefore, instead of having a grade for each year, a small Church School may consider each department as constituting a grade, this being the equivalent of three annual grades. In that case, the lesson courses would be studied on the cycle or rotation plan. For ex-

ample, in the primary department, all the primary children together would be taught Course 1 this year, Course 2 next year, and Course 3 the following year. New pupils coming into the department the second year would thus begin with Course 2, take Course 3 next, and follow this with Course 1 the next year. This is not ideal, but there is not enough difference in difficulty between the various courses to make it impossible. While not entirely satisfactory, it is much better than not grading at all, and does enable a school to use a graded course of lessons. In some denominations this is the preferred method of grading in all cases, even for the larger schools.

(4) *Promotions.* In the Church School it is the general practice to promote all pupils every year regardless of their scholastic attainments. This is because the Church is concerned even more deeply in their general development in the Christian life than in their intellectual mastery of Church material; and growth and development are apt to go on continuously. Nevertheless, some Church Schools do hold definitely to the requirement that certain tests must be met before a child can be promoted, and it is possible that others may come to this.

If, however, the general practice is followed of promoting all pupils each year, then a clear distinction should be made between those that have met the requirements of the school as to attendance, lesson study, etc., and those that have not. Those that have measured up to the standard are "promoted with honor." Those that have not simply go forward to the next grade but are given no certificate or other recognition. Those that have made a particularly good record may be promoted "*magna cum laude*" or "special honor," and this fact noted on their promotion certificates. It is desirable to give a certificate of promotion from one department to the next and if desired a promotion card may be given for promotion from one grade to another.

(5) *Examinations.* An increasing number of Church Schools are giving examinations annually, semi-annually, or quarterly. The general testimony seems to be that these examinations, if

carefully planned for, are helpful, increasing lesson study and stimulating to a review and mental organization of the facts learned. They also throw an interesting side-light on the teacher's work. If the matter is properly, enthusiastically, and tactfully presented to the school, there is usually no difficulty in introducing this plan. For the first time, it may be well not to announce it as an "examination" but simply say that on the following Sunday in each grade some simple questions for written answers will be given out, for the purpose of helping them review and organize their knowledge. Make the questions very simple so that no one will experience any real difficulty with them. Speak appreciatively of the work done and answers given, mentioning any particularly good papers that may be turned in. Gradually this will come to be known as the annual or semi-annual examination, and the questions may be made more difficult and require more preparation as time goes on; but it should never be allowed to become something that the pupils will dread.

(6) *Class and Departmental Organization.* In the junior high, senior high, advanced, and adult departments it is a distinct advantage to have class and departmental organization of, by, and for the pupils, the form and extent of this being determined by the size of the classes and the number of classes in the respective departments. In an organized class of young people or adults, the members of the class elect officers (president, vice-president, and secretary-treasurer) and these in turn appoint any necessary committees, either standing or special. The work of the class, outside of the teaching of the lesson, then becomes the responsibility of these officers and committees, and the officers and committee chairmen, with the teacher, constitute the executive committee of the class. The class session is conducted by the (pupil) president, who quickly dispatches the necessary business each Sunday and then calls upon the teacher to teach the lesson.

Class organization divides the work, increases the number of workers, relieves the teacher of much detail, appeals to the initiative of the young people, enlists their active interest instead

of depending upon their passive receptivity, improves the class discipline, trains them for leadership through practice in assuming responsibility, and develops them into a force at work instead of a field for work.

In a department with several classes a somewhat similar departmental organization may be effective. Such a departmental organization can, through committees, plan departmental worship services, pageants, missionary and social service activities, departmental socials, etc.

In many communions today there is a growing tendency to unify the work of the Church School and the young people's society by letting the departmental organization constitute, or function as, the young people's society, instead of having two separate, unrelated and overlapping organizations. There is much to be said in favor of this plan.

(7) *The Summer Session.* In some places the Church School closes during the summer or, if it remains open, substitutes school or departmental instruction *en masse* for the regular class sessions. This is a distinct loss and is to be avoided as far as possible. It is rarely necessary to close altogether, and whenever it is done there is a tendency for some pupils to drift away, perhaps into the Sunday Schools of other communions that do remain open. There is also a certain loss of momentum that has to be overcome in reorganizing in the fall. The Church's service of teaching, like the services of worship, should be continuous throughout the year. If necessary, special summer teachers should be enlisted and two or more classes may be combined. If the course of lessons in use by the school provides only for a nine-months' session, special summer courses should be selected; information regarding these may be secured from the Department of Religious Education of the National Council, or from the various publishers.

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SCHOOL ORGANIZATION AND ADMINISTRATION

- Building a Successful Sunday School*, Burroughs (Fleming H. Revell Co., New York).
The Departmental Sunday School, Flake (Baptist Sunday School Board, Nashville).
Church School Administration, Fergusson (Fleming H. Revell Co., New York).
The Successful Sunday School at Work, Leavell (Doubleday, Doran & Co., Garden City, N. Y.).
Organizing the Church School, Cope (Doubleday, Doran & Co., Garden City, N. Y.).

DEPARTMENTAL ORGANIZATION AND METHODS

The following textbooks on special methods, equipment, and organization for various departments of the Church School, published by the Abingdon Press, 150 Fifth Ave., New York, will be helpful:

- Kindergarten Method in the Church School*, Edna Dean Baker.
Primary Method in the Church School, Alberta Munkres.
Junior Method in the Church School, Marie Cole Powell.
Intermediate Method in the Church School, Frank M. McKibben.
Senior Method in the Church School, Jessie Eleanor Moore.
Handbook for Workers with Young People, James V. Thompson.
Organization and Administration of Religious Education, John E. Stout.

CHAPTER FOUR

Organizing the Officers and Teachers

ORGANIZATION is simply another name for systematic work. It implies division of labor, definite assignment of responsibilities, coöperation to a common end, and a unified leadership. The effective organization of the administrative and teaching staff of the Church School is no light task, but upon it depends in large measure the success of the school. In considering this subject it is important to remember that all general plans and methods of organization must be subject to modification when necessary in order to fit local conditions. They must be *adapted* before they are *adopted*. Methods of organization are also to some extent reflections of personality, and a method which will work well under one leader may not work well with a leader of a different type. With these preliminary general considerations we may look at the duties of the various officers of the Church School.

I. THE RECTOR

The rector is and should be recognized as the first and highest officer of the Church School—not only because he is vested with this responsibility by the law of the Church, but also in order that the school may constantly realize its true nature as the *teaching service of the Church*, and not a separate institution.

(1) *His leadership.* As indicated in Canon 21, Section II, 1, the rector is responsible to the Church for the work of religious instruction in his parish. This authority may be exer-

cised personally, *i.e.*, he may superintend the Church School himself; or it may be exercised through others, as when he appoints a Board of Religious Education and a Church School superintendent. The latter is, where practicable, the better method. It enlists the initiative of others and utilizes their judgment and energy, and in using them develops their qualities of leadership. The rector can thus multiply his effectiveness and build with greater permanence than if everything were dependent upon his personal effort. "It is better to set ten men at work than to do the work of ten men." The relation of the rector to the Church School superintendent is somewhat like that of the President of the United States to the General of the Army. Under the constitution, the President is the Commander-in-Chief and the final authority, but he entrusts the details of executive leadership to the General in command. While it is sometimes necessary in exceptional circumstances for the rector temporarily to act as Church School superintendent, it is not ideal and should be considered an emergency measure to be used only until he can enlist and train someone else for the position.

In other Christian communions it has proved possible to find or develop strong executive and educational leadership for the Sunday School among their laymen. There is no reason to assume that our laymen are not equally capable if we will but make the necessary effort to enlist and train them. In doing so, the rector does not in any sense abrogate his own position of leadership; rather, he strengthens it by developing lieutenants, and the more fully he can entrust the executive work of the school to the superintendent as his lieutenant, the more free he himself is to think ahead and plan constructively for the future growth and development of the school. It is well to remember also that while the rector is indeed the leader in the work of religious education in the parish, yet "the best leaders lead from the rear" and he can make his leadership most truly effective when he works *through* others rather than *instead* of others.

And having secured a superintendent, the wise rector will

respect his rights as such and will tactfully avoid any appearance of over-ruling him or interfering in the details of his work. It is sound business policy to get the best available man for a particular responsibility and then let him do it in his own way, holding him responsible for results. If there is any point in which he thinks the superintendent is making a mistake, he will, if possible, wait for an opportunity for private conference with him about it, in which he can show him the better way, and let him correct the error or change the policy as of his own initiative. *This is real leadership.*

(2) *His opportunities.*

(a) *He will attend the Church School regularly*, although not necessarily remaining for the whole session. His presence will greatly encourage the superintendent and all the other officers and teachers. He will assure them and also the members of the school of his personal interest in the work and his appreciation of its importance. It will enable him to study the school, noting its strong points and weak points, offering a word of encouragement there and suggestion for improvement here.

(b) *He should not, ordinarily, teach a class.* This ties him down to one place when he should be studying the school as a whole. Moreover, most rectors feel that the additional strain involved in teaching a class just before the morning service and sermon is not favorable to giving their best to the service that is to follow. If the rector does teach a class it should usually be either the adult Bible class or a training class for prospective teachers. Both of these are responsibilities for which he is by training especially well-fitted; and yet it will be better if possible to have someone else do it.

(c) *He should counsel with the superintendent*, in regard to policies, plans, and problems of the school. There may be a class which is disorderly and irregular in attendance, or a teacher who is not holding her class, or is apparently failing to secure adequate results from her teaching, or there may be a class without a teacher and the rector may help the superintendent to think of a suitable person to be secured for that

purpose. These and countless similar questions may be considered by the superintendent and rector in counsel either on Sunday morning or (better where possible) during the week.

(d) *He can be especially helpful in the selection, enlistment, and training of teachers.* It is likely that he will have a more intimate and accurate knowledge of the capacities and limitations of persons to be considered for this work than would anyone else. In doing this, he will ordinarily get best results by making his knowledge available by means of suggestion, letting the superintendent feel that the actual decision is his own. There may be reasons why a certain person, presumably desirable as teacher, might not work well with that particular superintendent.

In securing the consent of a teacher to serve, it will oftentimes be helpful for the superintendent and rector to go together to see him or her. The double appeal thus made is more than twice as effective as the appeal from either one alone.

And having secured the promise to serve, the next task is to lead the prospective teacher to prepare himself for the work. This will be discussed more fully elsewhere, but we mention it here in order to say that the rector, by virtue of his own training along these lines, can be especially helpful at this point.

(e) *He should recognize the Church School as his greatest opportunity* to teach and train all members of his parish in the principles of the Christian religion. The services and Sacraments of the Church are primarily for worship, and the sermon is ordinarily for exhortation and inspiration. Both the service and the sermon are in a measure educational, but that is not ordinarily their chief purpose. But the Church School affords an unsurpassed opportunity for definite instruction in the Bible, the Prayer Book, and the principles of Christian living. When the rector is deeply conscious of this fact it will help others to realize it, and thereby contribute greatly to the upbuilding of the school.

(f) *He should see in the Church School, especially in the adult Bible classes, a distinct evangelistic opportunity.* There

are many in almost every community not attending any church service and at present unresponsive to invitations to church service, but who will join a large, enthusiastic Bible class and thereby be brought within the circle of the Church's influence. In countless instances this has proved to be the first step toward baptism and confirmation.

II. THE SUPERINTENDENT

The superintendent of the Church School is the executive officer of the Board of Religious Education and therefore of the rector who is (ordinarily) its chairman. It is his duty to carry out the policies decided upon by the Board, but he should also have sufficient knowledge of and interest in his work to initiate suggestions as to better methods, changes in policy, and possible improvements in the work of the school. If he is competent the Board will naturally and rightly expect him to decide many questions according to his own judgment. The more fully he is able to do this and the more the Board will trust him to do it, the better it is for the school. While he may conduct the opening and closing services of the school, he is not primarily a platform man, but an educational executive; and in some cases he may have someone else conduct these services.

A parish that is able to employ for this position a man who has been professionally trained in the field of religious education is fortunate, and the number of persons thus trained is rapidly increasing. A person with such professional training is usually given the title "director of religious education" rather than "superintendent," in order to suggest more definitely the character of his responsibility and to distinguish him from the usual volunteer untrained worker. It is important, however, that when such a person is employed by the parish it shall be distinctly understood that he is truly an educational administrator and not a high-priced clerk, or assistant rector, or parish visitor. He should be expected to concentrate upon his task, which is that of the religious education of the Church, and not be burdened with a number of miscellaneous parish responsibili-

ties. He should not look upon his position merely as a stepping-stone to the ministry. Both men and women have been trained and employed for this work. A pamphlet on this subject has been issued and may be obtained from the Department of Religious Education, 281 Fourth Avenue, New York.

If it is impossible to employ a professionally trained director of religious education as superintendent, every effort should be made to get a man who has taken or is taking the training course of the Department of Religious Education of our Church, specializing in Church School administration.

Where it is not practicable to secure a properly qualified man as superintendent, a woman may be chosen. Other things being equal, however, there is some advantage in having a man in order to help counteract the tendency to look upon the Church School as a thing for women and children. If a woman is selected and she feels any hesitancy about accepting the title "superintendent," she can be called "assistant superintendent," the rector being considered the superintendent. Sometimes she is called "director of religious education," even though not trained as such; but it would seem preferable to restrict this title to those who are fairly entitled to it through having completed a course of professional training, and who are employed for that specific task.

I. QUALIFICATIONS. The essential qualifications of the superintendent may be summed up in three phrases:

(a) *Christian Character*. He should be more than a mere member of the Church; he should be so vitally and vigorously Christian in life and spirit that his personality itself (irrespective of his position or anything that he may do or say) will be a positive force for good in the community. Five key-words will describe such a personality:

(1) *Sincere*. Not perfect, but sincere and earnest, daily endeavoring to pattern his life more and more closely after the example and teaching of our Blessed Lord; in his business during the week applying the same high principles of conduct to which he gives allegiance in the church on Sunday; regular in

attendance upon the services and Sacraments of the Church; loyal to the Church's discipline and making use of the Church's helps in Christian living. He should be a "living epistle of Christ, known and read of all men."

(2) *Cheerful*. "A merry heart doeth good like a medicine" (Prov. 17: 22). A cordial, friendly spirit, an attitude of hopefulness and optimism, a cheery smile even under trying circumstances—these are factors that are not to be despised in the practical work of the superintendent. The superintendent should never scold and rarely criticize. He should often commend and always seek to help.

"It is easy enough to be pleasant
When life rolls along like a song;
But the man worth while is the man with a smile
When everything goes dead wrong."

If "every cloud has a silver lining," the superintendent should always turn his clouds inside out and let the lining show.

It is said that a certain superintendent who confused religion with long-facedness, and who always wore a solemn and lugubrious expression, once said to a boy in his Sunday school, "My boy, don't you want to be a Christian?" Quick as a flash came the reply, "Not if it makes me look like that."

A boy once came into a large mission Sunday School for the first time. He was asked by the superintendent what class he would like to join. His eye swept over the school and after a moment he said, "I want to go into that class where the teacher is smiling."

(3) *Enthusiastic*. Enthusiasm is hard to define—and harder to do without. Like the little boy's definition of salt as "what makes Irish potatoes taste bad when you don't put it in," so enthusiasm is what makes our work taste bad to ourselves and others when we do not put it in. All great achievements in the world's history have been triumphs of enthusiasm—wholehearted devotion, joyous hopefulness, and unwavering loyalty. The man who can truthfully say, "I would rather superintend a Church School than do anything else on earth," has the first

qualification for success. Such a man will say with St. Paul, "This one thing I do" and "I count all things but loss" for the joy of serving Christ in the administration of a Church School. One secret of the success of Napoleon in the earlier part of his career was his matchless capacity for arousing enthusiastic devotion.

Enthusiasm is faith in action. It is a combination of faith and initiative, and when these are rightly combined they remove mountains of difficulty and achieve the seemingly impossible. An enthusiastic man is always convincing and dominating. People will follow him gladly and without question. And like many other good qualities, enthusiasm may be acquired. It is at least in part the product of cultivation. Three things may be mentioned as contributing factors to the development of enthusiasm:—first, a broad vision that realizes the greatness of the opportunity; second, adequate information to increase one's resourcefulness in meeting difficulties; and third, skill which is acquired by practice and results in a helpful self-confidence and expectation of victory.

(4) *Prayerful*. The Church School superintendent must be a man of prayer. Prayer must be to him not a form, but a power; not an occasional incident, but a daily practice; not merely the performance of a Christian duty, but the exercise of a high privilege. He can say as did Joseph Hardy Neesima, the missionary leader of Japan, "We must advance upon our knees." He will have problems too difficult for him to solve and burdens too heavy for him to bear alone. He will need the spiritual reinforcement which comes to the Christian through prayer and only through prayer. He will need to pray for himself, that he may grow in grace; for his officers and teachers, that they may be inspired and enabled to do the best work; and for the pupils, that they may be led to respond rightly to the teaching given them.

(5) *Patient*. "He who will have patience can have everything else that he will." He should not be easily irritated or sensitive to criticism and opposition. He must have the love that

is "not easily provoked . . . beareth all things . . . endureth all things" (I Cor. 13: 5-7).

"Tired of the job and ready to quit,
Not quite sick and not quite fit,
And yet you stick—that is the test."

(b) *Educational Ideals*. While it is desirable that the superintendent be a trained educator, it is not necessary; but it is essential that he be a person with educational ideals. He must look upon the school as an educational institution, not as a religious mass-meeting; he must understand that telling is not necessarily teaching and memorizing not necessarily learning. He must not confuse numbers with effectiveness or Easter festivals with educational efficiency. Above all, he should have an open mind and an eagerness to learn, a willingness to change his opinion and a constant desire to improve.

(c) *Executive Ability*. He is essentially an executive and his ability as an executive will be measured by his ability to do three things:

1. *Use others*. He should not attempt to do everything himself. "The best executive is the one who does the least himself and gets others to do the most"—not because this is the easiest way for him, for it is not; but because this is the only way to build up a strong, enthusiastic, effective organization. He will therefore not do anything himself that he can get somebody else to do nearly as well. And he will be coöperative in spirit and practice. He will at all times show the greatest consideration for all the other officers and teachers, especially the rector. He should consult with them about his plans for the school and seek in every way to keep them informed. He should never mature plans and announce them without first consulting the rector and securing his advice, and of course he should make no important move without being in perfect harmony and agreement with the rector.

2. *Have tact*. He will lead, not drive. He will give all possible credit to others and take as little as possible to himself. He will listen sympathetically to the plans and suggestions of

others, endeavoring to understand their viewpoints if different from his own, and will go as far as possible in accepting their suggestions. When he has a plan of his own, he will often have someone else propose it and get the credit for it. He will keep himself in the background and "lead from the rear," remembering always that "every display of authority lessens authority" and that "he governs best who appears not to govern at all." He will use suggestion and persuasion rather than authority in carrying his point and will remember that "most of the best work in this world is done in the second-best way"—and therefore, he will be willing, if need be, to sacrifice his own best plan and accept someone else's second-best plan in order to win coöperation. He will remember the story of the shoe clerk who lost a sale by explaining to a customer that the reason why one shoe of the pair was a perfect fit and the other not, was because one of her feet was *larger* than the other—while another clerk made the sale by telling her that the reason was that one of her feet was *smaller* than the other. Both told the truth, but there are many ways of telling the truth, and after all, tact is nothing but common sense inspired by Christian love and sympathy. The superintendent should have plenty of backbone, but he should remember that backbone serves two purposes—to make us stand up and to enable us to bend—and the latter is the more difficult accomplishment.

3. *Be persevering.* "The chief value of a postage stamp," said Artemus Ward, "consists in its ability to stick to one thing until it gets there," and the same may be said of the Church School superintendent. It will often happen that he may not be able to carry out some cherished plan at first, but he will persevere in it month after month and year after year if need be, until he succeeds or until he is finally convinced that it is impossible or undesirable. He will remember the story of Cyrus W. Field, who crossed the ocean eighteen times in unsuccessful endeavors to lay the Atlantic cable; of Thomas A. Edison trying eighteen thousand different substances before he found just the right material for making phonograph records;

and of Judson the missionary who labored in Burma seven years before making a single convert. The superintendent who would succeed *must* be persevering. He should persevere in the face of indifference and opposition. He must have staying qualities. He must not think of quitting when people seem not to appreciate the sacrificial service he is trying to render, or resign when people do not agree with his policies or fail to see things as he sees them.

He should not be easily discouraged, and when times of discouragement do come he should not allow others to know it.

He should realize that every exhibition of impatience or discouragement will imperil his leadership and retard the progress of the school.

He should be absolutely impervious to criticism. His faith in God, his love for people and his faith in them, and an abiding conviction that he is doing the will of God, should keep him strong-hearted and resolute at all times.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15: 58).

2. PREPARATION. No one can be a successful administrator who is not willing to learn and to change his mind. A very simple test of a person's fitness for the responsibility of superintending a Church School is his willingness really to study his work and steadily train himself for the better fulfilment of his duties in this office. Five special opportunities for such self-improvement may be mentioned:

(a) *Study*. The superintendent should study the Bible, for personal growth in spiritual power and for guidance in Christian living. He should study human nature—the human individuals with whom (as teachers and pupils) he must deal week by week. He should seek to understand them better, to know their general characteristics and individual peculiarities in order that he may get along with them better, arouse their interest, enlist their activity, and secure their coöperation. Other things

being equal, the superintendent who knows most about human nature will make the greatest success of his work.

He should study also the teachings and work and program of the Church. He should be familiar with such books as *The Faith By Which We Live* (Fiske), *Church Facts and Principles* (Walsh), and *The General Church Program* (to be obtained from the Book Store, 281 Fourth Ave., New York).

He should study methods. He should take the standard training course approved by our Church Department of Religious Education, specializing in Church School administration.

(b) *Reading.* Emerson said that the true university today is a collection of books, and this is even more true now than when he wrote it. It is said that William E. Gladstone, while Prime Minister of Great Britain, made it a practice to carry a small book in his coat pocket at all times, so that whenever he had a few moments to spare—perhaps during a dull speech in the House of Commons—he could use it to advantage. Many men who have led notably strenuous lives and carried unusually heavy responsibilities have nevertheless made it a rule to read a certain number of worthwhile books on subjects related to their profession every year or every month. There are today many helpful books on religious education and Church School administration. These cost but little and there is no excuse for the superintendent not building up for himself, gradually, a small professional library. Methods and ideals in this field are changing more rapidly and more radically than in almost any other line and one who fails to keep himself informed through reading new books and current periodicals devoted to this subject will inevitably lag behind and fail to do the best work of which he is capable. (A few especially good books are listed at the end of this chapter.)

In addition to the books which he will wish to read, five periodicals may be mentioned, namely:

Findings in Religious Education (Quarterly). Published by the Department of Religious Education, 281 Fourth Ave., New York.

International Journal of Religious Education (Monthly).

Published by the International Council of Religious Education, 5 South Wabash Ave., Chicago.

Religious Education (Quarterly). Published by Religious Education Association, 308 North Michigan Ave., Chicago.

The Sunday School Executive (Monthly). Published by David C. Cook Publishing Co., Elgin, Ill.

It is assumed, of course, that the superintendent is a regular reader of one or more of our national Church weeklies, as well as *The Spirit of Missions*, *The Church At Work*, and his diocesan paper.

(c) *Self-criticism*. Each week the superintendent should carefully observe and study his own work, noticing what seem to be weak points or partial failures, with a view to self-improvement in that respect. "He who learns something from every mistake will soon be a wise man." A noted manufacturer of steel rails that are famous for their high quality was once asked what was his secret. He replied, "We have but one secret and we will tell that to anyone—we always try to beat our last batch of rails." That is a good secret for the superintendent to know and practise—to try to do a little better each week than the week before. He should not be satisfied with past achievements; he should vigorously undertake new and greater tasks. The motto of Oliver Cromwell, inscribed on his sword, was "*Qui cessat melior esse, cessat bonus esse*"—"He who ceases to improve ceases to do well." Practise makes perfect, it is said, but it is only intelligent practise, practise guided by sound principles and rigidly criticized, that makes for perfection.

The superintendent must be progressive, continually seeking to improve himself and his work. He should not only be willing to try new plans, he must actively seek for new and better methods.

(d) *Observation of others*. A fourth opportunity for self-improvement is for the superintendent occasionally to visit other schools and study their methods and plans. He will rarely

find a Church School from which he cannot learn something and if he selects carefully the schools that he visits, he may learn a great deal. The superintendent who is in his own Church School every Sunday is not rendering his best service; he should occasionally leave his own school to an associate superintendent and visit some other school.

(e) *Attending conventions, conferences, and other meetings devoted to religious education.* Sunday School conventions have been a powerful and effective factor in spreading the knowledge of better methods, promoting the exchange of ideas, and stimulating to better work. Summer conferences, training schools, and institutes are being held every year and in nearly every diocese. The superintendent should as far as possible take advantage of such opportunities, both those provided by our own Church and others.

3. DUTIES.

The chief duties of the Church School superintendent may be summed up as follows:

(a) *Develop membership.* Logically and usually his first duty is to bring the actual membership of the school up more nearly to its possible maximum. The superintendent should never desist from this effort as long as there is a single person in the parish or in the community not attached elsewhere, who is not a member of the Church School. The business motto, "Every consumer is a potential customer" should represent his attitude. Most Church Schools are lagging very far behind one hundred per cent efficiency in reaching and holding their constituency.

(b) *Promote attendance.* With the effort to increase the membership of the school should go a similar and equal effort to increase the average percentage of attendance on the part of its members. Most schools average sixty to seventy-five per cent attendance; this is unreasonably low and should be raised. Special devices and contests are of uncertain value so far as making a permanent improvement in attendance is concerned. Prizes

and rewards are very questionable; but the one best method (next to good teaching) is keeping and publishing accurate attendance records, so compiled as to show the comparative standing of the departments and classes, and recognizing those that have made especially high records or measured up to a certain standard. Giving publicity to comparative statistics is the surest and best way to secure improvement. This matter is discussed more fully in chapter five, *Records, Reports and Recognitions*.

(c) *Maintain order*. If the school has a general opening or closing service or both, the superintendent should see to the maintenance of good order and reverent behavior therein. This will not be accomplished by exhortation or pleading or noisy bell-banging, but rather by quietness and self-control, by expecting good order and, if necessary, quietly waiting until it is secured. At no time and under no circumstances has he the right to display impatience, dissatisfaction, or a bad temper, and give the school a "call-down" because he does not get the response from it that he desires. The man who loses his temper loses his influence.

(d) *Lead in worship*. Unless the rector prefers to do this himself, the conduct of the worship service of the school will fall to the superintendent. In it he should plan to use others and should endeavor to make it a real and educational experience of worship for the pupils. This subject is considered in chapter seven, *Worship in the Church School*.

(e) *Train his workers*. Or rather, see to it that they are trained. The superintendent will not ordinarily conduct a training class himself, but he will recognize the fact that his success as a superintendent depends upon the quality of teaching done by the class teachers and he will therefore use every opportunity of getting his teachers to take training courses, read books on their specialty, and attend Church School conventions, conferences, etc.

But the thoughtful superintendent will not be content to train merely his present teachers, any more than he would be satisfied to have a stenographer in his office learn shorthand and

typewriting after being employed. The fundamentals of training should be secured *before* one goes to work, not after.

He will therefore, in coöperation with the rector, select a choice group of young people and enlist them in taking the training course, with a view to serving as teachers in the future. These may be sent to training schools and summer conferences, but should also, if possible, be enrolled in a special class and given a course of training during the school year (either as a class in the Church School or as a group meeting on some week-night) by an accredited teacher. This will help maintain continuous interest on their part and will enable them to complete the course and get their diploma sooner.

4. ASSOCIATES.

The superintendent should have one or more associate superintendents (sometimes called assistant superintendents). The associate superintendent or superintendents should be so familiar with the routine of the school that if the superintendent should at any moment step down from the platform and leave the building the associate superintendent could take up the program at that point and go on with it. The associate superintendent should be expected to take charge of the school on some occasions, even when the superintendent is present, for the sake of familiarizing himself with the work. Then he will be better able to act in the absence of the superintendent. Where the superintendent has several associates he may well assign certain special duties to each one, which will constitute that one's regular responsibility. One might be put in charge of developing the membership and attendance, another may be responsible for developing the spirit of worship through carefully planned and reverently conducted opening services, another could welcome new members and visitors, another be responsible for providing substitute teachers (where this responsibility is not effectively discharged by the department principals), another for securing publicity for the school in the parish and in the community, etc.

In conclusion, we may sum it up in a quotation from a convention address by Dr. Joseph Clark, then general superintendent of the New York State Sunday School Association:

"Wanted: A high type, manly Christian man, one whom children love, girls admire, boys worship, women honor, young men revere, and men respect. A man of religion without cant, of piety without softness, of righteousness without hypocrisy. A man of pure thought, clean life, and unstained hands. A broad man with Kingdom vision, who keeps step with world-wide religious activities. A man to whom his high calling is an 'avocation,' not a task; who creates an epidemic of sociability and good cheer wherever he goes. A man who is on the still hunt three hundred and sixty-five days of each year for the best things for his school. One who is ever quietly busy at soul-saving and soul-culturing. A man who would rather superintend a Sunday School than do anything else on earth. A man who prays to be retained in office while efficient, and to be retired when no longer at his best. A man who will not make his retirement from the superintendency the springboard for a leap into the oblivion of religious inactivity. A man who after retirement takes his place in some subordinate position in the vineyard and sweetly exerts an influence of helpfulness toward his successor. A man for Sunday School superintendent—not an angel, but a man, of whom his fellows will say, 'Rabbi, thou art a leader sent from God.'"

This is the ideal for the superintendent and (lest it be a "one-man school") for each of his associates and fellow-workers.

III. THE SECRETARY

An efficient Church School secretary is absolutely essential to the highest Church School success. He is the superintendent's right-hand man. The secretary is the bookkeeper of the Church School. Through his hands pass all the mistakes of practically all the teachers, class secretaries, and department secretaries, and he must smooth them out.

The secretary is the real burden-bearer of the Church School, giving more sacrificial service, perhaps, than anyone else in the school and receiving less in the way of public recognition and credit for his services. The secretary's work is unseen by the great majority of the people and his service is taken as a matter of course.

The efficient secretary is an important aid to any superintendent or school. If he has served long and well his name should be written large on an imperishable roll of honor. He can often atone for a poor superintendent. He can double the efficiency of a good superintendent. By his tact and enterprise he can be a school builder, or by his crankiness he can retard the wheels of progress.

I. *QUALIFICATIONS.* Three special qualities are needed in a Church School secretary and these may be found among either young or old, men or women.

(a) *Accuracy.* Records are useless or worse than useless unless they are correct. A little carelessness in the records of the school, like the two-cent error in the books of the bank, may cause no end of trouble. There are some who have a natural fondness for figures, records, and statistics, and such a person is apt to make an excellent secretary, for the secretary should have both the instinct and the habit of accuracy.

(b) *Patience.* It will require patience, much patience, to deal with the many inaccuracies, omissions, and cases of inexcusable carelessness that the secretary is apt to find among some of the teachers and department secretaries. The secretary must be able to "keep sweet" under all circumstances.

(c) *Faithfulness.* It is vital that the secretary be regular and punctual in attendance—his absence may throw the whole school out of gear.

2. DUTIES.

(a) *Registration.* The secretary is responsible for securing and keeping up an accurate roll of the entire school. No pupil should be allowed to join any class in any department or be

transferred from one class to another without the knowledge of the secretary.

(b) *Records.* The secretary with his associates will keep a permanent record of the attendance of pupils and teachers, the grades made by each one under the marking system of the school, whatever that may be, and the promotion and transfer from class to class and from department to department. He should also prepare charts, showing in graphic form the essential facts about the school record—such as the increase or decrease in membership during a period of years, the average offering per week or per capita, the comparative attendance Sunday by Sunday and year by year, etc. Figures are abstract, charts are concrete and pictorial. He will also keep a record of all business meetings of the faculty and will ordinarily conduct the correspondence of the school, keeping a file of this.

(c) *Reports.* The secretary will report weekly to the superintendent and the school, monthly to the faculty at the faculty meetings, quarterly to the Board of Religious Education, and annually (through the Board) to the parish. His records should be in such form that the desired information on any point may be promptly secured and easily verified.

3. ASSISTANTS.

The secretary of even the small school should have an assistant who not only helps him week by week, but is so familiar with the work that in case of illness or other emergency he can take it over and carry it on successfully. In a large school there should also be a department secretary for each department, who is responsible for securing and turning over to the school secretary the desired records for that department each Sunday. There may also be either for the school as a whole, or for each department, a birthday secretary, whose duty it is to keep a record of the birthdays of the pupils and call attention to them each week. Each pupil who has had a birthday during the past week receives a birthday card from the department or the school and may put into the birthday bank as many pennies as he is years old.

IV. THE TREASURER

The duties of the treasurer may be summed up in three words—he will receive, record, and disburse the funds of the school. The method of doing this is explained in chapter ten, under the head of *School Finances*.

V. THE LIBRARIAN

A familiar feature of the Sunday School a generation or two ago was the library. With the event of the public library and the school library the need for the Sunday School library was thought by some to have passed away; but there are still many places where a well-selected Sunday School library meets a real need not provided for otherwise. Moreover, there is today a new type of library for the Church School that is increasingly needed, and that is a reference library for workers. This should contain reference works and textbooks relating to the subjects included in the Church School curriculum, such as the Bible, the Prayer Book, Church History, etc., and also a good selection of recent books on Church School organization and method. For a consideration of the modern Church School library, its needs and how to meet them, together with the duties of the librarian, see chapter six, *Special Departments*.

VI. THE SUPPLY SECRETARY

In all except the smallest Church Schools, it is advisable to have a supply secretary, whose duty it is, under the direction of the superintendent, to order, take care of, and deliver the lesson books and other supplies for the school. A fuller consideration of this office and its duties will be found in chapter ten.

VII. DEPARTMENT PRINCIPALS

Each department should be in charge of a department principal who is virtually an assistant superintendent responsible for that department. What the general superintendent is to the school as a whole, the department principal is to that department. The department principal, for example, will (in a large

and thoroughly departmentalized school) conduct the opening service of worship for that department, be responsible for maintaining order and discipline, securing (through a department secretary) the necessary class records and reporting these to the secretary of the school, having a substitute provided for any class whose teacher is absent, maintaining and, if possible, increasing the membership and attendance of the department, etc. An especially important duty is the supervision of the class teaching in the department, commending those who are doing good work and giving helpful practical suggestions to those who are falling short. The department principal is definitely responsible for the quality of teaching done in her department. In some schools the department principal is called "department supervisor" or (in other schools) "department superintendent."

VIII. SPECIAL SUPERVISORS

In some cases it is well to have special "supervisors" for certain subjects in the curriculum or program of the school—such as the music, handwork, pageantry, worship, missionary instruction, recreation, teacher training, etc. These supervisors are persons who are especially skilled in these particular lines and from their knowledge and experience are able to give help and guidance in these matters to all departments and all classes. They do not teach any of these (except perhaps on occasion as an illustration of method), but they do serve as skilled advisors and helpers to the teachers who are doing this work. Their position is virtually that of consulting expert; they are specialists called upon to help as needed.

IX. TEACHERS

In a sense the teacher is the highest officer in the Church School, for the purpose of all the other officers is to facilitate and make effective the work of the teacher. Each teacher should have, if possible, an assistant or substitute teacher for her class who will be furnished with a textbook and will keep up with the course and keep in touch with the class, ready to step in and take

the class whenever the regular teacher is ill or for any other reason absent. Each teacher should be held responsible for securing, preparing, and notifying her own assistant or substitute—no matter on how short notice she may be kept away. This responsibility should not fall upon any general officer of the school or department. Of course, if a teacher fails to do this, the department principal must meet the emergency as best she can.

The selection, training, and guidance of the teaching staff of the school is perhaps the most important and frequently the most difficult task in the Church School administration. In this matter there is no short cut to success. The particular method of handling the problem will necessarily be determined by the conditions of the individual school, but a few general suggestions will be helpful.

(1) *Selecting the teachers.* The rector is the best person to select the teachers for the Church School, but in preparing the list he will naturally do so in consultation with the superintendent of the school and the department principals. The department principals will usually be the ones best able to report on the quality of the work done by the teachers in their department when the question of their continuance is considered.

Present the call to teach as a privilege, an honor, rather than a favor to the superintendent or rector. Do not beg people to accept a class. Make clear to them the need, remind them of our responsibility as Christians to serve when and where we can, and speak enthusiastically of the greatness of this opportunity. If there is hesitancy in accepting, ask that it be made a subject of prayer and state that you also will pray that he or she will be guided to a right decision. Appoint a definite time when you will have a further conference about it. Never call publicly for volunteers to offer their services as teachers. Never scold or complain because of shortage of teachers.

(2) *Training for service.* The Department of Religious Education of our National Council provides a very comprehensive system of teacher training which combines definiteness of

purpose with flexibility of adaptation to individual needs. Each unit in this series consists of ten lessons on a given subject, to be given under prescribed educational conditions. For each unit taken a credit is given. For twelve units (six required and six elective) a full diploma is given. A bulletin listing these courses and the conditions under which they may be taken will be sent on request. Credits taken on these courses are recognized by the International Council of Religious Education, and credits given by the International Council are accepted for corresponding units toward our Church diploma. Many Church Schools today are making it a definite requirement that only teachers who either hold a diploma or are taking credits toward a diploma will be allowed to teach. Sometimes a roll of teachers is posted in the Church School room on which is indicated after each teacher's name what credits towards the diploma he or she has taken.

Whatever training the teacher has had, he will need continually to keep in touch with current movements and read literature on the subject. Teachers should have access to a professional library and make it a matter of conscience to read at least one good book a quarter and thus continually grow in knowledge, skill, and power.

(3) *Supervision.* In some schools there is a "Supervisor of Teaching," whose duty it is to observe the work done by the various teachers of the school, notice any ways in which they could improve, and in consultation help them to make the most of their opportunities. In other schools this responsibility for each department is assumed by the principal of that department. We are inclined to favor the latter plan.

(4) *Compensation.* In a few Church Schools teachers are paid something, usually a nominal sum. There is no objection to this in principle, provided it is understood that the school is paying for a definite quality of service and not for merely being present and going through the motions of teaching. Receiving pay—perhaps one or two dollars per Sunday—does not necessarily detract from the spiritual quality or unselfish character

of the work done; nevertheless, the general sentiment at present favors the purely volunteer system and there is no occasion to make a change unless there is definite assurance of improvement thereby.

There is a plan, however, for giving compensation and recognition to Church School teachers which is free from objection and is a decidedly worthwhile investment for the school, and this is to pay their expenses to a summer conference each year. The school will gain much in improved work by doing this.

If the policy of paying teachers in the Church School is to be adopted, the place to begin is with the parish director of religious education, who should be, if possible, a full-time employed worker with professional training. This is a new and rapidly growing profession, and affords an exceptionally fine opportunity for service. A pamphlet on this subject has been issued by our National Department of Religious Education and may be obtained from the department, 281 Fourth Avenue, New York.

(5) *Faculty Meetings.* There should be monthly faculty meetings composed of the officers and teachers of the school, at which time reports from the various departments are presented and considered, problems discussed, and plans made. Nothing but the most serious circumstances can excuse a teacher from attending the monthly faculty meeting.

An ideal faculty meeting should combine devotion, fellowship, business, and instruction. It is customary to have the program include a light supper together (paid for, preferably by the parish) following which, after prayer, brief reports from general or departmental officers are submitted, problems revealed by these reports or otherwise are discussed and acted upon, and questions of policy or proposed new plans discussed and decided. Then there may be an educational feature, consisting of (a) the study of a training course unit, or (b) review and discussion of some recent book or magazine article on religious education, or (c) discussion of some practical topic of general interest, such as how to increase the membership and

attendance, improving in punctuality and regularity, training in worship, securing home coöperation, etc. If this last plan is followed, it is desirable to select and announce topics and leaders for the year at the beginning.

The school should not be a "one-man" school. Creative coöperation on the part of the faculty should be secured. Few questions of importance should be decided by the superintendent or rector alone; there should be a large element of self-direction on the part of the faculty.

(6) *Dedication Service*. It is increasingly customary to have at the beginning of each school year an installation or dedication service for the teachers. This is usually held at a Sunday evening service, with a specially prepared program devoted to the work of the Church School. Hymns, Scripture, prayers, and address all center around the general theme of religious education. As a part of this service the teachers (who are seated in the front pews) stand up and repeat together a "Teacher's Covenant," pledging themselves to an earnest effort to fulfill their duties in the Church School during the coming year. An example of such a service is given in Appendix I.

(7) *Corporate Communion*. At least once a year, and perhaps oftener, there should be a corporate Communion of the Church School officers and teachers. They should be urged to prepare for this with especial earnestness and devotion. In some cases the dedication service and the corporate Communion are combined and observed at the morning service. This makes it especially impressive, both to the teachers themselves and to the parish.

X. THE SCHOOL CABINET

The rector, superintendent, general officers, and department principals may be considered as constituting a "School Cabinet" that may meet upon call to consider matters of general policy and determine questions which may not be necessary to bring before the entire faculty meeting. The School Cabinet, in a

large school, may be made a very important factor in administration.

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The Superintendent, Brown (The Abingdon Press, New York).
The Successful Sunday School at Work, Leavell (Doubleday, Doran & Co., Garden City, N. Y.).

Catalogs of the following Sunday School publishing houses should be secured annually and carefully studied:

- Morehouse Publishing Co., 1801 Fond du Lac Ave., Milwaukee.
 New York Sunday School Commission, 416 Lafayette St., New York.
 Standard Publishing Co., Cincinnati, Ohio.
 David C. Cook Publishing Co., Elgin, Ill.
 The Westminster Press, Witherspoon Bldg., Philadelphia.
 The Judson Press, 1701 Chestnut St., Philadelphia.
 The Abingdon Press, 158 Fifth Ave., New York.

CHAPTER FIVE

Records, Reports, and Recognitions

SUCCESS in the work of the Church School and in efforts to improve it depends upon knowledge of its present condition. An adequate, accurate, and up-to-date system of Church School records, showing the essential facts about each department and for each phase of its work is therefore of fundamental importance.

The qualifications of the Church School secretary and his assistants were discussed in chapter four; the nature, purpose and proper use of the record system will be considered here. Practically all Church Schools keep records of a sort, but in most cases these so-called records are inadequate, inaccurate, and unutilized. We will therefore consider what records should be kept, why they should be kept, and how they should be utilized.

I. WHAT RECORDS SHOULD BE KEPT?

There are three fundamental records needed in all Church Schools, as follows:

(1) *A record of membership*, divided into departments and classes. This record should show for each individual name, address, telephone number, Church relationship (*i.e.*, baptism, confirmation, etc.), date of joining school, present department and class assignment, and (in case of children) names and Church affiliations of parents, age, and public school grade.

(2) *A record of attendance* of each individual, kept by departments and classes and divided (preferably) according to the four quarters of the calendar year. The attendance record

should preferably show whether the person is on time or late, and should of course include officers and teachers as well as pupils.

(3) *A record of educational progress*, arranged by departments and classes showing for each pupil each Sunday the degree to which he measured up to school requirements of his grade (including such items, for example, as lesson preparation, assigned memory work or handwork, participation in Church School service program, bringing a contribution, Church attendance, etc.) ; and showing also his average grade monthly or quarterly, and annually. This record is, of course, an individual record and should be kept in such form as to show at a glance the educational history of the pupil from the time he joined the school up to the present, including what grades he has passed through, what courses he has studied, and what his record in each has been.

In addition to these records of the school there should also be kept a record of the actions taken and policies determined by the parish Board of Religious Education and the school faculty.

II. WHY KEEP RECORDS?

To ask such a question may seem superfluous, but to one who has observed the slipshod way in which most so-called Church School records are kept and the almost complete failure to use these records in any systematic way for the upbuilding of the school, it is a very pertinent question. Someone has well expressed it by saying that the trouble with most Church School records is that they are *kept*, not *used*. After once being entered in the secretary's book, they are almost never heard of again, and the actual use made of them is scarcely sufficient to justify even the slight labor of getting them.

There are five very definite and practical purposes to be accomplished by the proper keeping and using of Church School records, and it would be a worthwhile bit of self-examination for the average Church School superintendent and secretary to

check up the use that they are actually making of their records, by this standard.

(1) *To ascertain what proportion of its constituency, as defined in chapter two, is being reached by the school.* This implies (a) having an up-to-date list of the individuals composing the rightful constituency of the school, including all members of the parish and (so far as ascertainable) all persons within reach of the school not actively affiliated with any other religious body; and (b) checking the present membership of the school by this list. The names of all persons on the constituency list but not included on the membership list should then be classified according to department or class to which they would naturally belong if enrolled and this list of prospects be made the basis for a systematic and continuing effort to enlist them in active membership. It is assumed, of course, that the school is so organized as to provide a place for everyone, young or old, including the Cradle Roll and Home Department members.

(2) *To discover and look up absentees.* The carelessness of some schools in regard to looking up and bringing back absentees is almost criminal. The teacher has at least as great a responsibility for the absentees each Sunday as for the "presentees." Her duty to the pupil who is present is to teach him; her duty to the pupil who is absent is to find out why he is absent and to endeavor to win him back next Sunday. And if the absence is due to carelessness or indifference her duty to the absentee is perhaps even more urgent than to the one who is already interested and regular in attendance, because the need is greater.

The class record of attendance is naturally the basis of any systematic effort to look up absentees week by week, whether this is done by the teacher personally, by a class committee (as, for example, in an organized adult Bible class or young people's class), or by a parish visitor. An especially effective plan for looking up absentees by means of a parish visitor or absentee officer is described in Appendix II.

Unless there is a parish visitor charged with this duty, each

teacher should be held responsible for investigating the cause of each absence in her class, and each department is responsible for seeing that this is done.

It should be understood that no teacher has the authority to remove a name from her class book without first notifying the department principal (or superintendent or secretary of the school, as the case may be).

After four consecutive absences not due to sickness or absence from town (and assuming the teacher has made every possible effort), the fact should be reported to the superintendent or rector, who will then make a personal investigation and endeavor to regain the absentee. Only after this endeavor fails and the teacher is notified in writing to this effect does she have the right to remove the name from her class roll. In some schools, under specified conditions, a pupil who is habitually irregular but whom it is desired to retain on the class list in order to try to regain him, is marked on the classbook as "inactive" and his absence not counted against the attendance average of the class, but this is a device of doubtful expediency.

(3) *To test the educational efficiency of the school and its teachers, as revealed by the response of the pupils and their progress or lack of progress.*

In these days public school leaders are making scientific studies of retardation in school and its causes, and some very illuminating and practically valuable facts have been revealed by these studies. While we are not in position in the Church School to undertake a scientific study of this question, we can and should notice the quality of work done in each class and department. After all, the purpose of the Church School is to build character by leading the pupil through certain experiences, through which certain knowledge is acquired and certain attitudes and habits developed; and if a teacher is consistently failing to accomplish this (as shown by the educational record made by the pupils in her grade in successive years), there is occasion for careful thought on the part of the

school management. It may not be due necessarily to any fault or weakness on the part of the teacher. It may be that the standard required of this grade is too hard, or that the textbook is unsuitable, or that the teacher is over-conscientious and too strict in her markings, or that the equipment and physical surroundings of the class are such as to make satisfactory work next to impossible, etc. But whatever the reason, the fact should be investigated and the causes removed if possible. The basis of this investigation will be the record of educational progress by the pupils in the class. Unless this record is kept, the need may not be discovered and unless it is kept accurately, erroneous conclusions may be drawn.

(4) *To enable the school management to discover and strengthen weak points in the school.* This is practically involved in what has gone before, but we mention it separately in order to emphasize the fact that it is the duty of the school management to study carefully the records of the school for this specific purpose. The secretary is virtually the educational bookkeeper of the school, and his report is the balance sheet of the business. At such, it should be kept accurately and studied carefully.

(5) *To afford a basis for recognition of good work by individuals and classes, in order thereby to stimulate others.* The most powerful influence toward good conduct is a good example, and one of the most effective appeals with most of us is public opinion. Therefore, we should use the school records as a basis for honoring those individuals and classes that do good work, thereby encouraging them to continue and at the same time stimulating others to "go and do likewise."

III. HOW TO KEEP AND USE RECORDS

I. GETTING THE RECORDS

(A) GENERAL PRINCIPLES

(1) *The record system adopted should be one adapted to the size and policy of the school.* A small school of one hundred members or less, without departmental organization, will not want to use the same method of getting and classifying records as a large and thoroughly departmentalized school of a thousand or more members. The items to be included in the record will be determined by the educational policy of this school. For example, some schools will wish to mark on church attendance, others may not; some will mark on bringing a contribution, others may not. In certain grades some schools will require home work by the pupils, while others will not, etc. These and similar questions will enter into the decision as to the kind of record system to be adopted or prepared for the school. Over-standardization in this as in other matters is undesirable. Nevertheless, before deciding to omit any item generally included in Church School records, it should be given careful consideration, on the principle that there is a certain presumption in favor of anything which is actually being used by a large majority of Church Schools. Moreover, in view of the occasional transfer of pupils from one Church School to another in a different city in the same diocese, it is desirable that the policies followed by the different schools in this matter be as nearly uniform as is consistent with educational requirements and practical effectiveness; and in diocesan and provincial Church School conferences and training schools, there is some advantage in having a generally recognized system of marking used in the territory represented, so as to facilitate the exchange of experiences and viewpoints. Most schools will wish to adopt some existing system of records; some will prefer to work out a system of their own and have the forms printed locally. This is somewhat expensive, but if it means

a distinctly better system, the expense should not stand in the way. In either case, the first step will be to secure samples or descriptions of various available systems and from a careful study of these either select one for adoption or else get ideas for the preparation of an individual system.

Various Church and independent publishing houses offer record systems which are worth consideration. Among these are the following:

The Morehouse Publishing Co., 1801 Fond du Lac Ave., Milwaukee, Wis.

The New York Diocesan Sunday School Commission, 416 Lafayette St., New York.

David C. Cook Publishing Co., Elgin, Ill.

Standard Publishing Co., Cincinnati, Ohio.

The Westminster Press, Witherspoon Bldg., Philadelphia.

Some dioceses, as for example Massachusetts, have prepared record systems of their own, which have had a wide usage even outside of the diocese. Samples of the Massachusetts system can be obtained from the Morehouse Publishing Co., or from the Diocesan Department of Religious Education, No. 1 Joy Street, Boston, Massachusetts.

Some provinces (*e.g.*, the province of Sewanee) have prepared record systems which are being used widely in that province and elsewhere. The Sewanee system is described later in this chapter; samples and full information can be obtained from Rev. Gardiner L. Tucker, D.D., executive secretary, Houma, Louisiana, or from the Georgia Department of Religious Education, Christ Church Parish House, Savannah, Georgia. A complete set of samples is sent for ten cents.

Wherever a diocese or a province has a record system of its own, this will naturally be given first consideration by the schools in that territory; but the good of the school should never be sacrificed for the sake of diocesan or provincial uniformity.

(2) *The record system should be considered a part of the educational program of the Church School.* Its purpose is not

merely statistical or informative, but distinctly educational. The record of the individual pupil, for example, is kept in order to discover the points wherein he is failing to respond adequately to the educational process, and thereupon to help him strengthen his character at these points. The record of attendance is kept in order to train the pupil in habits of faithfulness to religious duties, and to make sure that he is kept within the educational influence of the school. The record of membership (checked by the record of constituency) is to stimulate the management of the school to provide an educational organization adequate for all, and to bring all within the influence of this program.

Records are as truly a part of the educational program as are the lessons of the school. They should never be taken in a perfunctory way. Carelessness in making the educational record of the pupil week by week is unfair to him; it tempts him to a corresponding carelessness in his work, and possibly to dishonesty in reporting on the work done.

(3) *The requirements of the record system (as to punctuality, lesson study, contributions, church attendance, etc.) should be clearly explained to teachers, parents, and pupils from the start.* Only thus can accurate records be expected from the teachers, faithful work from the pupils, and adequate coöperation from the parents. The general officers of the school will explain the system to the department principals and teachers, and they in turn should explain the requirements carefully and repeatedly to the pupils. The parents should be informed by letter and in personal visits.

(4) *The secretary should secure the records without interrupting the teachers or disturbing the classes.* In the departmentalized school, the department secretaries will get the records from the teachers and pass them on to the general secretary of the school. The particular method of making the record in the class and delivering it to the secretary will depend upon circumstances. Generally, it is found best to have the teacher (or in some classes an older pupil) mark up the

class cards at the beginning of the lesson period, at the same time taking up the offering, and then put the records and the offering at the entrance to the class room (or the outer end of the class seat, if they are not in a separate class room) so that the secretary can take these up without disturbing the class. Details will vary according to the age of the class and the points on which the record is made.

(B) A SUGGESTED SYSTEM

As an illustration of a system of records, simple enough to be used by the small school and yet capable of expansion and adaptation to the needs of the larger schools also, we may take the "Sewanee System" referred to above.

THE SEWANEE SYSTEM OF CHURCH SCHOOL RECORDS

This system is the result of two years of study, investigation, and analysis of existing record systems by a special commission appointed by the Department of Religious Education of the Fourth Province. The endeavor was made: (1) To include all the essential facts, and these only. (2) To make the record forms as simple and clear as possible. (3) To make the system flexible, so as to be usable by schools of various sizes and with differing policies as to marking. (4) To reduce to a minimum the number of forms required and to print these in uniform size and style, so that they may be filed in a standard loose-leaf book, letter-file, or transfer case.

Six forms are provided: three of these are basic and three are supplementary and helpful. The basic forms (all of which are size $8\frac{1}{2} \times 11$, loose-leaf, punched for standard size loose-leaf book) are:

(a) *Form 2: Pupil's Enrollment Card.* This is a combination enrollment card and record of educational progress year by year. At the top is given the permanent facts about the pupil—name, address, parents, etc. Below are eighteen lines, each line giving a *summary* of his educational record for one

year—the department, grade, class, course studied, and his total or average mark for the year on attendance, offering, service program, Church attendance, and scholarship.

(b) *Form 3: Pupils' Annual Record.* This is a record of his Church School work (covering attendance, offering, service program, church attendance, and lesson study) for each Sunday in the year, all on one page. The teacher's class record book is composed of the Pupils' Annual Record forms for all the members of the class (one sheet for each) assembled in a notebook or loose-leaf cover.

(c) *Form 5: Secretary's Record Sheet.* One sheet for each Sunday in the year, covering every item needed for the record and report of that day.

In addition to these three basic and necessary forms, there are three others which are very helpful and will ordinarily be used with the above, as follows:

(d) *Form 1: Explanation of the System.* Only the officers and teachers need this.

(e) *Form 6: Class Report Slips,* on which the teacher or class secretary makes out each Sunday the report of the class for the departmental or general school secretary. This is a time-saver and labor-saver.

(f) *Form 4: Pupil's Report Card* for the year, so arranged as to be used for either monthly or quarterly reports, whichever may be the policy of the school. It covers each of the items of record mentioned above and provides space for the parents' signature each month or quarter.

We believe that this is the most simple, practical, and generally satisfactory of all record systems on the market today.

2. USING THE RECORDS

The two chief uses of the school records are (a) for reports to the school management to show the condition of the school and indicate possible lines of improvement, and (b) as a basis for awarding the honors of the school in recognition of faithful work.

(a) *Reports.*

Based upon the school records regular reports should be made as follows:

(1) *Weekly report to the school.* The essential facts of the day's record can be given to the school in the secretary's report during the closing service. If the school does not re-assemble at the close, the report for each Sunday can be made during the opening on the following Sunday. Where practicable, this can be put on the blackboard so as to make a visual as well as a verbal impression. In reporting the number present each Sunday, it is well to state also the number absent; this will help focus attention on the responsibility for looking up absentees.

The blackboard or oral report to the school can be made very simple; it need not include all the items of the report as taken in the classes, but only the more important items, such as number present, number absent, number bringing a contribution, and the total amount of the contribution. These facts may all be put on the blackboard and the total compared with corresponding total for last week or last year.

(2) *Monthly or quarterly reports to the parents.* Opinions differ as to whether reports to the parents showing the record of their children for the past period should be made monthly or quarterly. Generally speaking, the smaller schools make these reports quarterly while larger schools incline toward a monthly report. In the latter case, the reports are usually prepared by the departmental secretaries.

In some schools these reports are sent by the hands of the pupils to the parents, with request that the parents sign and return them. In other schools the report is mailed to the parents with or without request for return, depending upon the form used. The former plan has the advantage of impressing both parents and children with the importance of the report. It has the possible disadvantage of affording opportunity for the child to sign it himself instead of delivering it

to the parent, and is also some trouble to check up on these in order to be sure that all are returned.

(3) *Quarterly reports to the Board of Religious Education.* At each quarterly meeting of the Board of Religious Education the secretary should submit a condensed report for the past quarter, summarizing the salient facts and calling attention to any matters that should be considered by the Board—for example, if a certain class or department is showing an abnormally low record in attendance or lesson preparation or punctuality or church attendance or number bringing contributions, etc. The secretary should be more than an adding machine, merely computing totals and percentages. He should also be able to analyze the significance of his figures and by means of comparison with past records suggest need for action.

If the faculty has monthly meetings, they also may desire a very brief report from the secretary at these meetings.

(4) *Annual reports to the parish.* As a part of the report of the Board of Religious Education to the parish, the secretary should prepare an annual summary of the membership, attendance, average grades, etc., of the school. This report should give totals, averages, percentages, and (especially) comparisons showing increases or decreases, as the case may be. As it is a part of the report on which the plans for the next year will be based, it should be prepared with special care and fulness. If the parish publishes an annual, the report of the Board of Religious Education would naturally form a part of it.

In addition to these reports which the secretary will submit from time to time, it is often helpful to have a chart or diagram on continual display before the school, showing the weekly record of attendance (or of such other features as may need to be especially stressed from time to time) in graphic form. A sheet ruled vertically for the fifty-two Sundays of the year and horizontally to indicate units of attendance (or whatever other items are to be shown) with a heavy colored line running across

the chart, added to from week to week, will show this very clearly. The same chart may be used to advantage for several successive years by using a different colored line for each year. This will show at a glance the upward or downward trend week by week and year by year. Or, if preferred, it may be made with columns for monthly averages instead of for weekly totals.

(b) *Recognitions.*

(1) *The general principle.* One of the perennial questions asked at Church School institutes is as to whether it is proper and advisable for a school to give prizes, rewards, and other recognitions. A clear distinction should be made between these. A prize is something of intrinsic value, given to the *one* person (or class) making the best record. A reward is something of intrinsic value given to *all* who measure up to a required standard. A recognition is something not of intrinsic value but expressive of appreciation and commendation, given to all who attain the required standard.

The first of these, the prize, has little to commend it. It appeals to the lower motives and it has a tendency to stir up intense rivalry, leading sometimes to jealousy, resentment, and hurt feelings. Difficult questions of interpretation are apt to arise and the decision made is sometimes felt to be unjust by the person who loses. The effectiveness of a prize is proportionate to the keenness of the desire for it—and so also is the moral and social danger.

The second (the reward) offered to all who attain the standard, is free from the element of competition and jealousy which characterizes the prize. It is, however, apt to prove somewhat expensive, especially since, like other artificial stimulants, the tendency in many cases is apt to be toward increasing the dose, and giving rewards of greater and greater value to secure the same results. There are some rewards, however, which because of their obvious appropriateness (like giving a Bible or Prayer Book to those who meet certain tests) are free from this objection. Then there are the standard systems of pins of in-

creasing value (like Little's "Cross and Crown System" and others similar), which have proven very effective in stimulating attendance. On careful analysis, however, it will be seen that the chief appeal of such systems is not the value of the reward in itself, but the *recognition* of which it is a tangible token. These systems, moreover, tend to become increasingly expensive, owing to the fact that the later pins in the series cost more than the first ones, and while the first pins are returned when the higher ones are given, the highest and most expensive pins are kept by the recipients. Naturally, the longer the system is operated the larger the number of the expensive pins that are given out. It is, however, claimed by the advocates of this system that the increased contributions received from those who earn the awards more than cover the increasing cost of the pins, and this is doubtless true. It is probable that the appeal of any system of buttons and pins is stronger in the junior and junior high school departments than it is later. The older young people and the adults do not care so much about wearing Sunday School pins. Taken as a whole, from an educational standpoint we do not consider such a system desirable. It cheapens the work of religious education because it suggests that one should be rewarded for attending the Church Schools.

The third plan (recognition of faithful work by certificates or honorable mention in the records and reports of the school) is free from the objections to which the other two are open and has much to be said in its favor. The motive appealed to is pedagogically preferable, the expense involved is little or nothing, and *when properly emphasized* its effectiveness is unsurpassed. With most normal human beings the desire for the goodwill of others—to deserve and receive social approval—is a far stronger motive than the desire for any tangible reward within the power of the Church School to give. Some methods of utilizing this principle are given below in section (3).

(2) *Exceptions and excuses.* In any system of awards the question arises as to what allowance should be made for sickness, absence from town, etc. It is difficult to say about this. On

the one hand it is clearly unfair to make no provision whatever for such cases. On the other hand, if sickness is accepted as an excuse it is very difficult to know where to draw the line between serious illness and slight indisposition, and it is a constant temptation to the child to stay at home for insufficient reasons, or to plead sickness without real justification. Three methods of solving this problem have been tried, as follows:

(a) To allow excuses only for such degree of illness as would prevent the pupil from attending school or going to work—the decision on this is to be made by the pupil. This is sound in principle but imposes a severe strain upon some immature consciences.

(b) To allow excuse for illness when the attendance of a physician is required, but not otherwise. This is a rather arbitrary rule and tends to favor the child of well-to-do parents who will call a physician for slight cause, while children in other families would not have one. Moreover, the child might be too ill to go out in bad weather and yet not actually require the attendance of a physician.

(c) To set such a standard for the school honors as will allow a reasonable margin for necessary absences due to illness or other reasons, and beyond this to accept no excuse whatever. For example, if 100% represents a perfect record, set 75% as the standard for receiving the school honors, the margin of 25% being allowed to cover all exceptions and excuses. In case of absence from home, the child may receive credit on his record by attending Church School elsewhere and bringing a written certificate from the superintendent or teacher of the school attended, certifying to his record on the points on which his own school marks.

On the whole, we are inclined to prefer this last plan.

(3) *Methods of giving recognition.*

(a) *Class Recognition.* Every Sunday each class that measures up to a certain standard (for example, every member present on time) is designated as a star class and is so indicated on

the blackboard report or on a "Star Class Chart" for the quarter—a wall roll on which the classes are listed and gilt stars may be affixed in the thirteen columns following the names of the classes. Star classes are named in the secretary's report and may be asked to stand.

If desired, a second and higher standard (for example, every member present on time with an offering and the required home work done) may also be kept and these classes indicated by gummed flag stickers or stars of a different color affixed to the chart.

At the end of each quarter the class that has made the highest average record for the quarter is designated as the "Banner Class" and a banner is placed in their classroom or class space, to be retained during the coming quarter.

(b) *Individual recognition.* A simple and worthwhile standard of individual attainment could be carefully worked out and stated in such terms as to be applicable to the entire school. For example, an average grade of 75% may be set as a standard for all departments alike, but in the higher departments the pupils may perhaps be marked 20% each on five different requirements (*e.g.*, punctual attendance, lesson preparation, contribution, participation in the Church School service program, and church attendance the preceding Sunday), while in the primary department the children might be marked 50% each on two points, and in the kindergarten department marked 100% simply for attendance, etc. (These figures are of course only illustrative.)

Each quarter the members of the school who have attained this standard (*i.e.*, an average of at least 75 out of a possible 100) are put on the "Honor Roll" for that quarter and are given a simple certificate signed by the rector or superintendent to that effect. At the end of the year those who have received four quarterly certificates are given an "Honor Roll Diploma," with one seal and nine blank spaces to be filled in with seals in succeeding years—the whole indicating an honor roll record for ten consecutive years.

After this system has been in operation ten years, a group photograph may be taken of those who have earned a complete diploma by being on the honor roll for ten consecutive years. This picture is framed and hung up in the Church School room or vestibule. Perhaps one section of the vestibule can be designated as the "Wall of Fame" and each year the group photograph of those who have that year completed ten years of honor roll record is added to the wall of fame. Upon completion of the tenth year, a person starts over again on a second honor roll diploma, and so on. If desired, this can be put on a five-year instead of a ten-year basis.

As a substitute for the award of certificates and diplomas, the superintendent each quarter may read from the platform or put on the blackboard the names of those on the honor roll for that quarter. This is good, but not as effective as a system of certificates and diplomas, which have a cumulative effect. These names may also be published in the parish paper or in a printed or mimeographed Church School bulletin, which can be issued quarterly and sent to all members of the parish. In the smaller towns local newspapers will frequently be glad to publish these lists (either quarterly or annually), as personal news items are always good news.

All of these methods are simply illustrative of the one principle, namely, that the chief essential is to have a simple and accurate system of records and to give public recognition in every possible way to those who come up to the required standard of the school.

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CHAPTER SIX

Special Departments

(A) THE HOME DEPARTMENT

I. WHAT?

(1) *Definition.* The Home Department of the Church School is composed of those persons who for any reason do not attend the regular sessions of the school but do unite with it by the weekly study of a Bible lesson or other course of study at home. Home Department members are organized into groups commonly called "classes" (although they do not meet as a class), with a visitor in charge of each group and a superintendent, assisted by a secretary, in charge of the department as a whole. The members report quarterly through the visitors to the department superintendent, and she reports to the general superintendent of the school. The report covers only the total number of lessons studied and the offering, if any.

The Home Department, with the Pre-School or Cradle Roll Department, may be called the "extension service" or correspondence school department of the Church School, reaching and enlisting for Bible study those otherwise unreached by the school, both members of the parish and persons having no Church affiliation, but willing thus to unite with others in Bible study. The aim of the Home Department, with the Cradle Roll, is to make it possible to enlist every member of every family as a member of some department of the Church School.

The plan of Home Department organization described in this chapter is the one that is in most general use. Literature describing another plan, based upon a diocesan organization,

may be obtained from the secretary for Home Study of the Department of Religious Education, 281 Fourth Avenue, New York.

(2) *Origin.* The first Home Class was organized in 1881 by Dr. W. A. Duncan of Syracuse, N. Y., who is commonly spoken of as "the founder of the Home Department." His groups, however, actually met together as classes for lesson study, while the Home Department as we know it today is composed of individuals studying alone, and this type of organization was begun by Dr. Samuel W. Dikes of Royalton, Vt., in 1885.

(3) *Growth.* The idea of the Home Department spread with great rapidity until it soon became almost world-wide in scope and is now considered a necessary feature of every well-organized Church School. A school without a Home Department is definitely failing to provide for the religious-educational needs of a large part of its constituency. Experience has shown that the Home Department not only reaches those who cannot attend the Church School sessions, but also many who could attend but do not. Home Departments have been organized in institutions for the blind, studying the Bible in the Braille (raised) type; among the deaf and dumb; among the members of the police department of a large southern city; among fire department members compelled to be on duty Sunday, etc. Many soldiers and sailors away from home are enrolled in the Home Department of their respective Church Schools and thus are held to the habit of regular Bible study.

II. WHY?

The Home Department is essential to a well-organized school that aims to reach its entire constituency, for three reasons:

(1) *Because all need to study the Bible.* There was a time when the mere reading or memorizing of Bible verses was popularly invested with almost magical efficacy, when any statement from any part of the Bible taken without reference to its

context or historical background was supposed (at least in some quarters) to be equally edifying and authoritative. We owe a debt of gratitude to modern Biblical scholarship for delivering us from this virtual bibliolatry and giving us a saner view of the true nature and place of the Bible, as a record of God's progressive self-revelation through the religious experiences of His chosen people, culminating in the life and teaching of our Lord Jesus Christ and the abiding presence of the Holy Spirit in His Church. But in our reaction from one extreme there is real danger that we may fall into the opposite error and neglect the daily devotional and practical study of the Bible. Bishop Gore has recently called attention to this, saying that one of the greatest needs of the Church at present is a revival of popular Bible study. While we gladly recognize the working of the Spirit of God in other literature, all sound literary and historical scholarship concurs with the teaching of the Church in attributing a unique and preëminent religious value to the Bible, and we therefore have no hesitation in affirming that systematic, intelligent, prayerful Bible study should be a regular part of the life of every Christian.

(2) *Because few will regularly and systematically study the Bible unless they are in some way connected with the Church School and its Bible classes.* Doubtless some do, but they are the exception. Nine times out of ten those who regularly study the Bible are led to do so through the Church School and its Bible classes. Individual Bible study is apt to be irregular and unsystematic; it lacks the consciousness of fellowship with others and the balanced emphasis which comes from a course broadly planned to meet all needs. With few exceptions, therefore, we may say that Church School membership is practically necessary to insure regular and systematic Bible study.

(3) *Because many cannot or will not attend the regular sessions of the Church School.* They may be aged and infirm; they may be chronic invalids; they may live at too great a distance from the church; their occupation may keep them on duty

Sunday (as, for example, nurses, policemen, firemen, railroad workers, drug store clerks, telephone operators, garage attendants, etc.). They may be in public institutions, almshouses, old folks' homes, hospitals, jails, etc. These and many others like them cannot attend the Church School sessions, and yet they need Bible study as much as anyone else, and they are not likely to study it unless the Church School through the organization of a Home Department will enroll them, furnish a course of study, supervise their work, and encourage them to faithful continuance.

Moreover, there are many who are really able to attend the Church School Bible classes but who are not sufficiently interested to make the necessary effort and overcome the inertia of the habit of non-attendance. They do, however, to some extent recognize the duty and value of Bible study and realize that they have no very good excuse for neglecting it. They are therefore ready to compromise by joining a Home Department and studying the lessons at home, at whatever time during the week may be most convenient for them. And experience in tens of thousands of cases has shown that this is often but the first step toward active participation in the regular Church School sessions.

The writer once interested a certain man in joining the Home Department of a small village Sunday School. He was a devout Churchman but not at that time particularly active in Church work. Within six months he graduated from the Home Department into the Bible class, a few months later he became teacher of the Bible class, and a year or two later he organized and superintended another Sunday School. He qualified as a lay reader and began holding lay services in private homes in other communities; his work in this respect grew so rapidly and was so successful that although already in middle life, he was led to study for the ministry under the direction of his rector, was ordained to the priesthood, and has since served with distinct success for years as the beloved rector of a well-established parish.

III. How?

(1) *Organization.* The parish Board of Religious Education upon nomination by the rector or Church School superintendent should appoint a Home Department superintendent to have charge of this work. He will then, in consultation with the rector, select a Home Department secretary and as many "visitors" as may be required. As the department grows others may be added later. The primary duty of a visitor is to secure the quarterly reports of lessons studied from the members and deliver to them the new lesson quarterlies or other textbooks. If the members are scattered over a wide area or if the visitor does not have a car, perhaps ten members will be enough for one visitor to be responsible for; but if they live within easy distance one visitor can take care of twenty or thirty members. Women usually make good Home Department superintendents and visitors.

Each member is furnished a Home Department quarterly (or other textbook) and a report envelope with thirteen spaces in which to mark the lessons studied. If he desires to make an offering it may be placed in the envelope. At the end of each quarter the visitor calls on the members assigned to her, receives the report, and delivers the new lesson book. These reports are turned over to the Home Department secretary, who summarizes them in a report to the superintendent, who in turn reports to the Board of Religious Education. The reports should show the number of members at the beginning of the quarter, the number dropped, number transferred to the main school, number of new members added, the present total, the total number of lessons studied and average number per member, the number of members contributing, and the total contribution.

The duties of the secretary are important. She orders the supplies in plenty of time, sorts and delivers them to the visitors two weeks before the first Sunday in the quarter. When the visitors return their reports she enters them on her record, tabulates and summarizes them for report to the superintendent and the Board of Religious Education. Prompt, faithful, accurate,

efficient, coöperative, the secretary is one of the great factors in making the Home Department a living reality in the Church School.

(2) *Promotion.* The following steps are suggested in starting a Home Department, assuming that it has been authorized and the staff appointed:

(a) *Study the literature.* Get samples of Home Department literature and supplies, explanatory leaflets, etc., from all available sources. Study these carefully. Get and read one or more of the books mentioned at the end of this chapter.

(b) *List the prospects.* With the help of the rector and others make a list of the persons who are members of the parish (or parents of children who attend the Church School) but not members of the Church School. Later, the names of those in the community who are not connected with any Church or denomination may be added. Our first opportunity and duty is to those of our own people who are not now identified with the Church School.

(c) *Preach a sermon.* Ask the rector to preach a sermon emphasizing strongly the privilege and duty of regular Bible study and announcing the organization of the Home Department as a means of facilitating such study by those who for any reason cannot attend the regular Church School sessions. The names of the superintendents and visitors of the Home Department should be announced, either from the chancel or in the parish paper, so that they will not need to explain their position when calling on prospective members. Let the rector express his earnest hope that every member of the parish not already in the Church School will take advantage of this opportunity for joining with others in the study of God's Word. This should be given all possible weight by the rector from the chancel or in the pulpit. A mere announcement in the parish paper is not sufficient.

(d) *Make a canvass.* Divide the list of prospects among the newly appointed Home Department visitors, each of whom will call upon the names assigned to her, tell of the plan, and

endeavor to enroll him or her as a member. If the visitor's call can be preceded by a circular letter from the rector to these prospects it will be more than twice as effective. The rector might well enclose a blank Home Department enrollment card in his letter and ask the recipient to sign and have it ready for the visitor, who will call during the coming week. Of course the visitor herself will carry enrollment cards to supply those who have mislaid the one received from the rector.

Explain that all that is required of the member is the intention to study the lesson at least half an hour each week unless unavoidably prevented; that this may be done at any time, any day; that if it is omitted one week it may be made up the next week if desired. Call attention to the fact that there are three hundred thirty-six half hours in every week and that she is asked to give just one of these to the study of God's Word—not much more time for the Bible in a week than she spends on the newspaper every day. Explain that the enrollment card is not a pledge but simply the expression of a serious intention. If any one is unwilling to sign the card but still wishes to join, do not insist on the signature.

Another method of making the canvass, not quite so systematic but sometimes especially effective, is for the teacher of each class in the main school to ask the members of his or her class to become responsible for enlisting their own parents in the Home Department. Each class is "debited" with the number of parents to be thus enrolled, and on the following Sunday "credited" with the number of enrollments received from them.

(e) *Deliver the supplies.* The Home Department quarterlies or other lesson course to be studied should be secured and delivered as promptly as possible after the applications for membership have been received. These should be delivered in person by the Home Department visitors and not sent through the mails. The personal contact with the home in this way is of distinct value. The Home Department workers, if conscientious and tactful, will gradually become an effective corps of volunteer parish visitors for the rector.

(3) *Lessons.* The rector can decide what course of lessons will be most interesting and worthwhile to the members of the Home Department. At first, some course of lessons emphasizing the practical and inspirational values of the Bible will ordinarily prove most generally acceptable. The special "Home Department Quarterly" based on the International lessons as modified and approved by the Joint Diocesan Lesson Board, published by George W. Jacobs & Co., 1726 Chestnut Street, Philadelphia, is an example of this type of lesson quarterlies. Later, when they are ready to do more serious and definite study, some such textbook as *Our Bible* or *The Bible in Outline*, published by the Morehouse Publishing Co., 1801 Fond du Lac Avenue, Milwaukee, will be found of great value. Upon request other courses will be suggested by the Department of Religious Education of the National Council, or may be found described in Bulletin No. 83 "Adult Bible Class Curricula" of the Department of Religious Education of the Province of Se-wanee.

The steps in organizing a Home Department, as described above, may be briefly summarized as follows:

(1) Inform yourself, (2) Instruct others, (3) Inspire the parish, (4) Institute the department, (5) Install the workers, (6) Ingather the members.

(4) *Publicity.* Use every opportunity to bring the Home Department and its work to the attention of the school and the parish. If practicable, a summary of the quarterly reports should be published in some way, or at least mentioned in the parish paper. Names of new members added from time to time should be mentioned, classes reporting a high percentage of members studying every lesson should be commended, Home Department socials, visitors' meetings, and other items of interest can be referred to.

(5) *Special features.*

(a) *Quarterly visitors' meetings.* These should be held either just before the end of one quarter or just after the be-

ginning of the next quarter. If the former, the supplies to be delivered to the members can be given out to the visitors; if the latter, the reports received from the members by the visitors can be collected and discussed. In either case the quarterly visitors' meetings afford a fine opportunity to discuss difficulties and problems, exchange experiences, and discuss practical suggestions for extending and improving the work of the department.

(b) *Annual Home Department Day*. If practicable, a special day (not necessarily the same day every year) should be observed as Home Department Day at which a special invitation will be given and a special effort made to have the Home Department members present at the Church School and the Church service to follow. The closing services of the Church School may be planned with them in mind and the rector can preach a sermon appropriate to the occasion.

(c) *Home Department Social*. Many schools have found that a quarterly or annual Home Department social is very popular and is the means of creating a fine *esprit de corps* among the members and giving publicity to the department and its work.

(d) *Birthday remembrances*. A birthday card or other remembrance should be sent to each member annually, signed by the Home Department superintendent and by the rector.

(e) *Honor Roll*. Many Home Departments keep an honor roll, listing each quarter those in each class that report every lesson studied. In some cases a roll is kept on display in the Church School rooms, on which these names are inscribed quarter by quarter. It is helpful also to mention, in reporting to the school, the number of persons in each class making a perfect record in this respect.

In conclusion, three facts should be noted about the Home Department: (1) No one need hesitate to start a Home Department because of expense. It is almost invariably more than self-sustaining, the voluntary offerings of the members much

more than covering the slight expense of lesson quarterlies and report cards.

(2) No one need hesitate for fear that the Home Department will draw from the membership of the main school. This very rarely happens. Statistics show that for each person leaving the main school to join the Home Department, six persons leave the Home Department to join the main school; and in addition there is the very large number of persons that can be reached by the Home Department but can never be reached by the regular school session.

(3) In many cases the Home Department, with the daily readings on the lesson for the week, have helped to reestablish the custom of daily family worship.

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The Home Department, Karnell (The Westminster Press, Philadelphia).

Home Department supplies may be obtained from the publishers whose address is given in the bibliography at the end of chapter four.

The Churchman's Calendar of Daily Bible Readings, published by the Department of Religious Education, 281 Fourth Avenue, New York, is of especial interest and help to Home Department members.

Miss Edna Eastwood, secretary for Home Study in the Department of Religious Education, will send on request information about lesson courses, reading matter, etc.

(B) THE CRADLE ROLL

I. WHAT?

"Cradle Roll," "Font Roll," "Little Helpers," and "Pre-School Department" are four names for what is essentially the same thing, namely, the department of the Church School composed of children under four years of age, who are (with the possible exception of the three year olds) too young to attend its sessions but are enrolled in this department and are sent birthday cards and letters and invited to the kindergarten department on special occasions (as, for example, on the Sunday nearest their birthday), at which time special recognition is given them.

The first Cradle Roll was organized by Mrs. Alonzo Pettit, a teacher of the "Infant Class" in the Central Baptist Sunday School of Elizabeth, New Jersey, in 1884. The idea spread until it is now, under various names, generally recognized as an important feature in a well-organized school.

Of the four names mentioned above by which this department is variously known, "Cradle Roll" was the original and is still the most widely used in the general Sunday School world. "Font Roll" is used chiefly in the Episcopal Church and has a beautiful significance as associating the work of this department with the baptism of the infant. It is not strictly accurate, however, for this department includes or should include all infants of the parish regardless of whether or not they have been baptized. Moreover, it is frequently possible to enroll in this department (if known as a "Cradle Roll") the baby of even non-Christian parents, simply as an expression of the Church's interest in them and their child and without any promise on their part to have the child baptized. This leads many times to bringing into the Church both the baby and the parents, but it would not have been possible to make this approach under the name "Font Roll" which they would construe as implying a promise to have the child baptized.

The term "Little Helpers" now widely used in our Church

for this department, is based upon the contributions which the baby is supposed to put into the mite boxes for missionary work.

The term "Pre-School" recently suggested by the Department of Religious Education has the advantage of accuracy and simplicity. It indicates the distinctive characteristic of this department, namely, that it is composed of those too young to attend the regular Church School classes, and it does not over-emphasize any one feature of its work.

Since the original name, "Cradle Roll," is still the most widely accepted and commonly understood designation for this department and most of the general books, periodicals, and pamphlets on methods of work use it, we shall use it in this chapter—simply as a matter of convenience and without implying thereby that it is preferable to the three other names (Font Roll, Little Helpers, and Pre-school) which at present divide between them the general usage in our Church.

II. WHY?

The purpose of the Cradle Roll is to secure coöperation between the home, the Church School, and the Church in the training of the child during the first years of its life, and to bring to the parents a sense of their great responsibility toward the baby and its relationship to God and His Church at a time when their hearts are most tender. As first conceived and advocated, its chief purpose was to make sure that the child entered the Church School as soon as he was old enough to do so, by getting his name and keeping in touch with him through the parents from earliest infancy until he was four years old. But then it was found that this evidence of interest in their child so touched the parents that many times they also, if not already Christians, became interested in the Church School and the Church. "Who takes the child by the hand takes the mother by the heart." In one parish a careful check-up revealed the fact that in a few years' time more than fifty people had come into the Church through the influence of the Cradle Roll. The Cradle Roll has therefore come to be looked upon as a feeder to the

main school and to the Church, as well as to the kindergarten department.

Today, with the fuller appreciation of the possibilities for early religious nurture through atmosphere, example and "unconscious tuition," we are increasingly realizing that the Cradle Roll is worth while in its own right; that by its means the Church can give valuable and much appreciated help to the parent in laying the foundations of Christian character long before definite instruction of even the simplest kind is possible.

III. How?

Only a brief mention of Cradle Roll methods need be given here; full descriptions of helpful plans will be found in the books mentioned at the end of this chapter, as well as in the relevant chapters of other books on kindergarten or primary department work.

(1) *Organization.* A Cradle Roll superintendent (preferably a mother), with a secretary who may be a young girl with a real interest in the work, is all that is necessary, except in the largest schools.

(2) *Members.* A list of the babies in the parish may be secured in part from recent baptismal records and in part by personal inquiry from the kindergarten and primary department children. After a start has been made the list can be kept up to date through the coöperation of pupils and teachers. To the mother of each of these babies (and thereafter to all mothers upon hearing of the arrival of a new baby) a letter is sent expressive of the good wishes of the Cradle Roll superintendent and asking for the privilege of enrolling the baby on the Cradle Roll, and an enrollment card with stamped reply envelope is enclosed. If a reply is not received promptly the Cradle Roll superintendent will call in person; indeed, she should call whether or not a reply is received.

(3) *Supplies.*

(a) *Invitation to Membership and Application for Enrollment cards.* These are useful at the time of organization and

for use with new members, but are not essential. The enrollment may be secured without them. On one side of the card there is an invitation to have the baby join and on the reverse side an application blank and an enrollment card. This is accompanied by a printed letter to the parents explaining the object of the Cradle Roll.

(b) *Certificates*. There are two. One is a membership certificate to be presented to the child at the time of enrollment. The other is a promotion certificate which is presented when the child is four years old at the annual promotion service of the Church School. These are highly valued in the home and are often framed in order to preserve them.

(c) *Birthday Cards*. These are of various kinds from postcards to more elaborate ones in envelopes. Sometimes there are three styles with a different picture and appropriate verses for one-, two-, and three-year-old children. Sometimes there are six styles giving a different picture and verse for girls of each year and another for boys.

(d) *Wall Chart*. Styles and prices of those furnished by the publishing houses will be given on request.

(e) *Record and Birthday Book*. There are excellent books supplied which are especially for the Cradle Roll and have spaces for just the data needed. It is best to use a card index or a loose-leaf system, as that is the only way to keep the record up to date.

(4) *Maintaining interest.*

(a) *By the Cradle Roll superintendent's own interest in the home*. She should visit occasionally the parents of each child on her roll and these visits should not be merely perfunctory. There should be evident a warm human interest throughout. If necessary, the superintendent may have assistants who will help in this visiting.

(b) *By remembering birthdays*. On each birthday the child should be sent either a birthday card or letter. As suggested above, sometimes a personal letter is most effective.

(c) *By recognition in the kindergarten department.* As soon as possible after enrollment the baby is brought to the kindergarten department to be welcomed by its members. A special "Cradle Roll Welcome Song" is sung and a prayer is offered.

(d) *By recognition on special days of the Church year or Church School year.* For example, Christmas, Easter, Commencement or Promotion Day, etc. Invitations should always be sent to the Cradle Roll babies; whether or not they come, their mothers will appreciate this remembrance and reminder of their connection with the Church School.

(e) *By an annual Cradle Roll Day,* at which the program of the opening or closing services of the Church School is planned with special reference to the Cradle Roll and the parents are asked to come and bring their babies.

(f) *The Cradle Roll Class ("Nursery Class").* When the Cradle Roll baby becomes three years old he can, if desired, be brought to the Church School but should not be allowed to attend the kindergarten department. There should be a special class and if possible a special room set apart for these children where they are kept interested and entertained and taught some very simple lesson. One of the best books at present for this purpose is *The Nursery Class* by MacCallum (Christian Board of Publication, St. Louis).

(g) *The Nursery.* In case any considerable number of mothers are prevented from attending the morning Church service on account of their children, a Church nursery may be established where they may leave their babies in the care of a responsible person, preferably herself a mother, while they attend Church. Simple playthings should be provided for them, together with facilities for taking naps, etc.

(h) *The Cradle Roll Social.* Mothers of young children often feel more or less excluded from much of the social life around them because there are not many places where they can go and take their babies without running the risk of disturbing others. Therefore, an occasional "Cradle Roll social" just for the mothers of the Cradle Roll babies and their babies will be

most welcome. A very simple and informal program and perhaps light refreshments should be provided. Sometimes this is turned into a mothers' meeting and some question for discussion, of interest to mothers, is selected. However, it is usually better to have the mothers' meeting at another time, when arrangements for someone to take care of the babies should be made so that the mothers may enter fully into consideration of the topics discussed, without distraction from the babies.

(i) *Birthday Bank and Little Helpers Mite-box.* On the Sunday nearest the baby's birthday he is brought to the kindergarten department, sits in the special birthday chair, and drops in as many pennies as he is years old into the birthday bank, and the children sing a birthday song for him. Mite-boxes are provided for all members of the Cradle Roll or Little Helpers Department, with instructions as to how they are to be used and for what purpose the money is given.

BIBLIOGRAPHY

The following books will be helpful to Cradle Roll workers:

The Cradle Roll Department, Sudlow (The Westminster Press, Philadelphia).

The Cradle Roll Manual, Moore (The Abingdon Press, New York).

Cradle Roll supplies may be obtained from the publishers whose address is given in the bibliography at the end of chapter four.

Little Helpers material and supplies may be obtained from Church publishing houses and from the National Department of Religious Education.

(C) THE LIBRARY

(1) *The Need.*

The old-fashioned Sunday School library consisted of books for children, many of which were poorly prepared and obviously written merely to point a moral; nevertheless, it accomplished much good. With the rapid increase of public libraries and school libraries in recent years, and in a reaction against the poor quality and sickly piety of many Sunday School library books, it came to be generally assumed that the need for this had passed away, and today there are very few Sunday Schools or Church Schools with a library.

There is, however, a growing feeling that something of value has been lost in this reaction, and more and more the Church Schools are beginning again to put in libraries, but this time of a different type and only after a careful study of the real needs of the parish or the community. The modern Church School library contains two classes of books, as follows:

(a) Books of reference for reading or study by Church School workers, including books on the origin, nature, and contents of the Bible; Bible dictionaries and commentaries; Church history, doctrine, worship and work; present-day religious problems; child nature and child nurture; organization and methods for the Church School and all its departments, etc. No one today can do the best work in religious education without access to suitable textbooks and reference works, and if the Church is to take religious education seriously, these must be provided by the parish for the workers.

(b) High grade general reading matter for children and young people, including both fiction and non-fiction, but especially such books as are not available through the public library. There are several reasons why the Church School, in many cases, should provide general reading matter.

Many times today even homes of wealth and culture do not have an adequate supply of worthwhile reading matter for their young people. Many parents do not know how to select books,

and either do not buy many, or if they do they select them at random.

In many cases, in cities where there are libraries, children live at such distances that it is not easy for them to get books. It necessitates a special trip and their interest in reading at first may not be sufficient to lead them to take this. Moreover, some libraries otherwise well-equipped, do not have a children's department adequate to meet the needs.

In rural communities and many small towns and villages there is no public library, and the school library, if any, is very inadequate.

Under the most favorable circumstances children need and young people will be helped by practical guidance in the selection of reading matter of the best type. Many librarians are willing and glad to give this help, but some may not have time to take a personal interest in each case, or may offer suggestions based solely upon what they consider interesting and popular for the moment, without adequate regard to its value from a character-building standpoint. This is particularly true in the larger cities, where there is no assurance that the librarians will be Christians or look at questions from a Christian standpoint.

Nowadays there is a flood of literature which is pernicious in its effect, lowering ideals, weakening character, and tending toward a cynically materialistic attitude toward life. Much of this is read by young people and others simply for lack of something better, because it is offered to them in bookstores and public libraries. It is our privilege and duty to provide and circulate literature of a more healthy tone, which will be equally interesting and more valuable. This is a task which the Church School library, with proper support from the parish, can undertake.

Always and under all circumstances there is need for providing our young people, especially, with Church literature—books of information and inspiration, biographies of Christian leaders, discussions of present-day questions from the Christian

standpoint, as interpreted by our Church, etc. We must not only provide such books, we must also make a systematic effort to circulate them. In the nature of the case this is something which the public library cannot do.

And so, for these reasons, there is a real need today for Church School libraries of the newer type, adequately ministering to the special needs of Church people, even though it is in addition to a good public library. In some cases the public library will offer to add to its shelves the books for which the Church School makes request, but it is quite doubtful whether they would be willing to include all that should be included and even if they did, they would not be in so good a position to systematically promote their use among our own people.

(2) *The Librarian.*

The Church School librarian should be a person who loves books, has some familiarity with them, and has the time and interest to still further acquaint himself or herself with the contents of the library. He should understand that his function is far more than that of a clerk to receive and pass out books; rather, he is a member of the educational staff of the Church School, responsible for a highly important division of educational work. He will probably need an assistant and perhaps several.

There should be a library committee, composed of the librarian, the superintendent, the rector, and a representative from each department of the school, and possibly also representatives from parochial organizations. In this way the various members of the library committee would be in touch with the needs of their respective constituencies.

Every book added to the library should first be read and reported on in writing by one or more members of the committee. These reports should be kept in case any question comes up later as to the desirability of the particular book. Books should be purchased individually; it is rarely wise to order a "Sunday School library assortment" as a whole.

The money to purchase the books should if possible be provided by the parish. It is one of the best possible investments. If this is not practicable, or if the funds thus provided need supplementing, there can be a special "library day" designated in the Church School on which everyone is invited to bring a special offering for the library fund. A "library shower" can be given—a social at which the price of admission shall be one or more books, either new or secondhand. (It should be understood that those who intend purchasing new books for this occasion should first consult the librarian or some member of the library committee as to their suitability; and in case any of the used books given should be found unsuitable, they can be quietly dropped from the shelves a little later.)

With a little encouragement many will be willing to give not one, but several used books on these occasions. Such library showers can be repeated from time to time as may seem best.

A library catalog, classified by Church School departments and by subjects, should be prepared. This may be mimeographed and distributed among the members of the school.

Simple library record systems are available from many different publishers. These should be carefully examined and one chosen that will meet the needs in the simplest practicable way.

From time to time new books should be added to the library and whenever this is done the fact should be made known to the school, either by announcement from the platform, or on the bulletin board, or in the parish paper, or by circular letter, or otherwise.

A record should be kept of the number of books drawn from the library each month, classified by departments of the school. These figures, with comparative statements for past months, should be reported by the librarian at the monthly faculty meeting. If it seems that some department is not making adequate use of the library, the department superintendent and teachers can take occasion to give added emphasis to this, remembering always that as reading is a part of education, so the

use of the Church School library is a definite factor in the parish program of religious education.

Lists of suggested books can be obtained from the national and some diocesan departments of religious education, from Church publishers and general librarians, or from the Brotherhood of St. Andrew.

CHAPTER SEVEN

Worship in the Church School

ACCORDING to Professor Weigle of Yale University, "Training in worship is an essential element in the religious education of our children. It is not enough that they be taught about God and about the issues of life, nor even that they be trained in Christian ways of living. They must be brought into the presence of God. They must learn to know Him for themselves. They must be helped to seek Him and to find Him, and to experience the joy of His love and grace. We have always known this; but we have not always planned for it as we might, nor accomplished it as we should. We have too often assumed that instruction is the foundation, if not the whole, of education, both in religion and in other aspects of life. The teaching methods of our schools, both secular and religious, have been primarily, sometimes almost wholly, intellectual. We have thought that if we impart to our children right ideas about God and duty, their practise of love toward God and man will follow as a matter of course" (*Training the Devotional Life*, p. 5).

With the background of this statement, recognizing the fundamental importance and common neglect of worship in religious education, let us consider its meaning to us and the principles and methods of training in worship in our Church Schools. In one sense, worship is a part of the curriculum of the school and therefore outside the province of a book on administration; but since the planning and leadership of the worship service is frequently one of the chief duties of the superintendent-

ent, it may not be out of place to include a brief consideration of it in this textbook for superintendents.

I. THE PLACE OF WORSHIP

Worship may be defined as "the expression of reverent love and devotion to God." It is an outward and visible expression of an inward and spiritual attitude. The outward expression without the inward attitude is not worship; at its best it may be a mechanical drill, like saying the multiplication table, and at its worst it is training in formalism and hypocrisy.

Worship as thus defined is the most fundamental and universal element in religion. Religion itself has been defined by Menzies as "the worship of higher powers from a sense of need"; and there are religions which have little theology and less ethics and yet are rich in worship—even Buddhism, which in theory denies the existence of God, yet in practice gives a large place to prayer. At the World Parliament of Religions in St. Louis, while no agreement was possible on theology or morals, they all could and did unite in singing "Lead, Kindly Light" and in saying the Lord's Prayer.

And if worship is thus fundamental and universal in religion, it is essential that we provide for it in our program of religious education. Von Humboldt, the German philosopher and educator, said: "Whatever you would have appear in the life of the nation must first be put into the schools of the people"; and whatever is essential in religion must be developed and nurtured through religious education.

In order that our program of religious education may be adequate we must take into account each of the fundamental factors. Just as the human mind has three aspects, Knowing, Feeling, and Willing, so religion has three sides, Doctrine, Devotion, and Duty, and religious education three elements, Instruction, Worship, and Service.

In time past we have thought of religious education chiefly in terms of instruction; recently we have added an emphasis

upon service. But now the time has come when, in addition to these other factors, we must give adequate consideration to the long-neglected element of worship; and one of the distinctive contributions made by our present leadership in the Department of Religious Education of the National Council is the emphatic recognition of the central place of worship in the program of religious education.

The need for this emphasis is great. In the average Church School today there is very little that is worthy to be called real worship. Few indeed of our Church Schools have any carefully planned and properly conducted service of worship, graded to fit the mental capacities, spiritual development, and life experiences of the pupils. The lack of an adequate program of training in worship is the most glaring defect in our Church Schools today; and religious education without training in worship is like a body without a soul.

II. THE PURPOSE OF WORSHIP IN THE CHURCH SCHOOL

Worship in the Church School has a threefold purpose:

1. *To deepen religious feeling* by expressing it. Love grows and devotion deepens through expression, and it is an axiom of pedagogy, "No impression without expression." The expression of any feeling, by word or act, tends to deepen and intensify that feeling, make it a permanent part of character, and develop our life and personality in that direction. Our religious ideas gained through instruction should lead to religious feelings expressed in worship and religious conduct expressed in service; and the expression in worship tends to deepen the feeling, fix the idea, and motivate the service.

2. *To vitalize religious knowledge.* As study prepares the mind for religious instruction, so worship prepares the heart. As plowing prepares the ground to receive the seed, so worship prepares the heart to receive the Word of God. To impart a knowledge of religious facts to a mind not prepared by worship is like the man in the parable who scattered good seed on stony ground. The spirit of worship, expressed in prayer and praise,

unlocks the heart to the Spirit of God. As the photographic plate must first be sensitized before it is exposed to the light to receive the image, so the soul must be sensitized to God before it is exposed to instruction in His Word; and this is accomplished through the experience of worship. Through worship knowledge is vitalized and made dynamic.

3. *To train for Church worship.* Worship in the Church School should train for worship in the Church service. One of the chief functions of the Church School is to train its members for active, intelligent, appreciative participation in the services of the Church. The Church has a right to expect from its school that it instruct its members in Christian truth, train them in Christian service, and develop them in Christian worship; and the success of the Church School is measured by its faithfulness and efficiency in fulfilling this threefold purpose.

III. PRINCIPLES OF WORSHIP IN THE CHURCH SCHOOL

In order to accomplish this task, there are certain basic principles which must be observed or else our labor will be in vain and our best efforts will defeat our own aim. These principles of worship in the Church School are three in number:

1. *It must be real.* Our Lord distinctly warned us against empty repetitions—against saying prayers that we do not mean or do not understand. Not how many prayers the child has memorized, but how much they mean to him, is what counts most in religious education. The worship service of the Church School must represent a real attitude of worship on the part of the child, and it must be expressed in words that convey a real meaning to the child.

St. Paul expressed this by saying (I Cor. 14: 15) that we are to pray with the spirit and with the understanding also; and for a child to say a prayer with a devout feeling but without understanding the meaning of the words he says, may be praying with the spirit, but it certainly is not praying with the understanding. It is like the mystic words, *Om mane padme om*, used as a prayer formula by the Buddhists. These words, or rather

syllables, have come down to them from such a remote antiquity that no one today knows their meaning; nevertheless, they are repeated over and over, thousands of times, as a devout religious exercise by the Buddhist monks.

2. *It should be graded.* In order that worship may be real it must be adapted to the mental capacity, spiritual development, and life experience of the worshipper. Graded worship is based upon the same principle as graded lessons. And grading is not a mere quantitative matter. A graded program of worship does not mean merely having fewer or shorter prayers and hymns. The quality as well as the quantity, the meaning as well as the length, must be considered.

We must recognize the fact that a so-called "Service of Worship" made up in scrapbook fashion of collects and hymns taken at random from the Prayer Book and Hymnal is not adapted to the younger children. They may learn the words in parrot fashion, but they cannot give any intelligent idea of their meaning; and to make their worship service consist of repeating words and phrases which are meaningless to them comes perilously near to the "vain repetitions" which our Lord condemned.

The chief weakness in the worship of the average congregation is not a lack of familiarity with the forms of worship, but rather, lack of the spirit of worship—a failure to consciously and intelligently participate in the act of worship. Too often they hear or even read the prayers without thinking of what they mean. In other words, they are simply continuing to do as adults what they became accustomed to do as children, for as children their only training in worship was to take part in a service which meant little or nothing to them; and as adults they take part in the service without expecting it to mean anything to them. This does not mean that the child is never to take part in a worship service which he does not fully understand; there is a distinct value in the attendance of the family together upon the regular services of the Church, for "without fully comprehending the meaning of certain phrases, the child yet catches a glimpse of the breadth and the height and the depth

of religious experience which enriches his own and leads him to desire to press on to that more complete religious life which has been vaguely apprehended" (Jones, *Training Juniors in Worship*, p. 132). But it does mean that such experiences need to be prepared for and supplemented by intelligent participation in services of worship expressed in language which conveys a definite meaning to the child, for these will help to interpret the other. The experience of sharing with adults in the common worship of the Church is provided for by the services set forth in the Prayer Book, and there is no occasion to discuss these services here. But the other type—the worship service expressed in the language natural to childhood, for the purpose of interpreting the spirit of the Church service—is the special function of the Church School, and this is not at present adequately provided for. It is this which we are here considering.

3. *It should be Churchly.* It should accord with and express the spirit of reverent, dignified worship for which the Church stands. While it should be simple enough to be intelligible and meaningful to the child, it need not be childish or uncouth. It should be seasonal, harmonizing with the thought and sentiment of the Church year. While Churchly, it should not be a mere imitation or abridgment of Morning Prayer; rather, it should be a distinctive service, yet one which will cultivate such a spirit of devotion as will increasingly find its natural outlet through the regular services of the Church.

IV. PLANS FOR WORSHIP IN THE CHURCH SCHOOL

There are at present three general plans for worship in the Church School, as follows:

1. *"Opening Exercises" in the Church School.* This type of service, ordinarily consisting of miscellaneous selections from the Prayer Book, is usually poorly arranged, without any distinct plan, educational unity, or conscious adaptation to children; with no variety, practically the same program being used every Sunday, much of it over the heads of the little children, and having the general effect of being a partial and inferior

duplication of the Church service. This method as ordinarily practised is open to two objections:

(a) For the little children it is not real worship, for they do not understand it. It simply trains them in the habit of thoughtless repetition of sacred words. Unintelligent, absent-minded worship in the Church School tends to unintelligent, absent-minded worship in the Church service.

(b) For those who are old enough to understand it and who are therefore old enough to attend the Church service, it lessens their interest in the latter by giving them this inferior imitation of it in advance.

2. *Closing by attending Morning Prayer.* A second plan which is being experimented with in a few Church Schools is to eliminate the "opening exercises" altogether and let the pupils as they arrive go immediately to their class-rooms for the recitation, without any general or departmental assembly; then, after the lesson, they are expected to attend Morning Prayer, with the privilege of leaving before the sermon.

In practise this means the virtual elimination of the element of worship from the Church School session, in the hope of thereby securing a larger attendance at Morning Prayer. Whether or not this increase will be permanent, after the novelty of the plan has worn off, remains to be seen. If it does, it will be to that extent a gain; but even if it should prove successful in this respect it would still be open to three serious objections:

(a) Without an opening service of worship before the lesson, the minds and hearts of the pupils are not prepared devotionally for the reception of the religious truths imparted in the lesson. The work of teaching and learning in the Church School thus tends to become a merely intellectual process. (A mere "class prayer" before the lesson does not materially alter this.)

The psychological effect of this method is very much the same that it would be to have the sermon come at the beginning of the Church service, with no hymns or prayers or other service of worship preceding it. The Church has shown her wisdom

by placing the service of worship before the giving of instruction in the sermon. A reversal of this order in the Church School by omitting the opening service of worship would be a radical departure from the age-long custom of the Church, whose practise has always been to have instruction preceded by devotion.

(b) With no general meeting of the entire school, either together or by departments, there is no opportunity to create the corporate consciousness and school spirit which are so essential. The school then becomes a mere aggregation of classes and the classes become isolated groups of pupils.

(c) It provides no opportunity for the younger children to receive the *graded* training in worship, the necessity for which was discussed above.

3. *Open by attending Morning Prayer.* A third plan which is also being experimented with in a few parishes is to have the Church School at the same hour as the Church service, the entire school (except the kindergarten) being expected to attend the Church service until just before the sermon, when they withdraw to their class-rooms in the parish house for the lesson, while the adults remain in church for the sermon.

In many respects this plan is attractive and there is much to be said for it. It helps to provide a large attendance for Morning Prayer. It is a distinct improvement on the ordinary type of "opening exercises" and it familiarizes the children with the service. Incidentally, it enables adults to sleep late Sunday morning, and saves parents the trouble of getting their children ready for the Church School an hour and a half before Church service; and since it relieves the adult conscience of responsibility for attending the Bible class—by eliminating the Bible class!—it may be expected to meet with large favor in certain quarters.

But there are also certain objections to it:

(a) It deprives the teachers of the sermon; and as teachers they especially need this help and inspiration.

(b) It means that no pupil in the Church School can be

reached by the rector with his Sunday morning message; and the Sunday evening service and sermon, under present conditions, cannot be counted on to supply this lack; and even if it could there is no evidence that this plan appreciably increases attendance Sunday evening.

(c) It makes it impossible to have adult Bible classes (unless they meet on some week-day, which is not often practicable and even when practicable does not reach any adequate proportion of the total adult membership of the parish).

(d) By eliminating the adult membership of the Church School, it tends to give the impression that the Church School is a childish affair, a mere "nursery" of the Church, and that religious education (including Bible study) is for children only and is not needed by adults. And with the natural desire of young people to be counted grown-ups, together with the natural and proper desire of the rector to have the young people as well as the adults receive his message Sunday morning, it has a constant tendency to lower the upper age limit of the Church School and curtail its work. Under this plan no one can attend the Church School and also attend the (full) morning Church service; he must choose between them. The unconscious assumption of this plan is, in effect, that the boys and girls do not need the rector's sermon and that adults do not need Bible study.

V. A CONSTRUCTIVE SUGGESTION

From a comparison of the various plans in common use, as described above, it will be seen that none is entirely satisfactory. We would therefore suggest as a fourth plan one which is being increasingly used by Church School superintendents who are earnestly desirous of giving their children and young people training in worship which shall be both educational and Churchly. In brief, it is to take the time now usually given to a more or less formal and mechanical "opening exercise" preceding the lesson period, and use it for a carefully planned, correctly graded, reverently conducted service of worship, in harmony with the traditions and ideals of our Church, and of

such character as will prepare the mind and heart of the pupil for the religious message of the lesson, and at the same time not give him the impression of being a substitute for attending the eleven o'clock Church service.

The essential parts of such a service, together with an illustrative outline and suggested topics and material for a year's program, are given in the following sections.

VI. THE PARTS OF A WORSHIP SERVICE

In such a service of worship for the Church School there are four essential elements, as follows:

1. *Scripture.* Not only does the Bible contain God's revelation of Himself; it also contains the classic expressions of man's response to that revelation, in prayer and praise. It is the tradition of our Church that the spirit of worship should be given the choicest possible expression, and Scripture (especially the Psalter) is the great storehouse of worship, the true "Treasury of Devotion." We need, therefore, in each worship service some carefully selected verses of Scripture, calling forth and expressing the spirit of worship. These will naturally be taken largely from the Psalter. There are, however, a large number of other Scripture passages which, if memorized by the school, can be used to distinct advantage. A list of these is given by Prof. L. A. Weigle of Yale on pp. 55-57 of *Training the Devotional Life*.

2. *Hymns.* The hymns used in the Church School should be carefully selected, both as to words and to music. The music should be of the best; it should preferably be simple, and within the natural range of children's voices. The words should be intelligible and meaningful to the child, and the religious attitude expressed should be one that is normal to him and not foreign to his own life experiences. Unfortunately many hymns, otherwise of marked excellence, contain verses that are unadapted to children or youth; in some cases this can be remedied by omitting certain verses.

Our Church Hymnal, while excellent for adults and, with

careful selection, affording a reasonable number of hymns suitable for older children and young people, is not suited for the younger children. The kindergarten and primary departments should, therefore, use special song-books adapted to little children. Among the best of such books are *Carols*, by Leyda; and *Songs for Little People*, by Danielson and Conant. (These can be obtained from any Church publishing house; price 35 cents and \$1.25 respectively.)

The best song-book for little children is a scrapbook made up of selections from these two and other books.

For junior boys and girls and for young people a larger portion of the Church Hymnal is available, but there is a real need for a special Church School Hymnal which shall include those of our Church hymns which are adapted and also a number of other especially good hymns of high quality not in our Church Hymnal. An example of this type of hymnal is *The Hymnal for American Youth*, by Prof. H. Augustine Smith of Boston University (published by The Century Company, 353 Fourth Avenue, New York). Many consider this the best hymnal for Church School use. *The American Church and Church School Hymnal* and the *American Junior Church School Hymnal* (E. O. Excell Co., 410 So. Michigan Avenue, Chicago) are also popular. *Everyday Hymns for Children*, by Scott (Morehouse Publishing Co.), is especially good for home use.

A list of hymns in our Church Hymnal which are especially suited to Church School use, and many of which should be memorized, is given in Appendix III.

3. *Prayer*. The prayers used should not be mere random selections from the Prayer Book that may appeal to us as adults. Prayers that express a real spiritual need, based upon actual life experiences, for adults, may be quite meaningless to the child. The prayers used in our Church School worship service should be carefully selected or composed, with three principles in mind: (a) They should have a real meaning to, and express a real and normal experience of, those who are to use them. (b) They should be expressed in language which, without loss of dignity,

shall be intelligible and natural to them. (c) For reasons already indicated, care should be taken to avoid the tendency to duplicate the service of Morning Prayer.

We greatly need a book of prayers for children and Church Schools, in the preparation of which mothers and teachers, as well as the bishops and clergy, should have a hand. Professor Weigle sums up the desirable qualities in prayers to be used by children in these five principles:

1. They should be brief, simple, and direct.
2. They should be conceived from the child's standpoint.
3. They should be definite and in all respects true.
4. They should be filial in spirit.
5. They should be social in attitude and content.

4. *Offering.* The presentation of the offering for the day may be made a helpful feature of the worship service. If this is done, the offering should be a real offering; the contributions should be as far as possible real gifts by the pupils from their earnings or allowances, and not merely a coin furnished by the father for the purpose. The presentation of the offering should be as dignified and worshipful as in the Church service. An offertory sentence may be said or sung.

Most Church Schools have both an opening and a closing service, in which case the offering is taken up in the class session and presented, with an offertory sentence, in the closing service. There is, however, a tendency to do away with the general closing service, in order to increase the time available for class teaching, and let the classes dismiss separately, each from its own class-room. In that case, either the offertory is omitted or the offering is taken up during the opening service and presented before the classes separate for recitation.

Two other features frequently used to advantage in the opening worship service, but not essential to the program, are:

(1) *The "Theme-story" or Story-talk.* Each worship service having a general theme, appropriate to the season (indicated by the hymns, prayers, and Scripture used), it is quite helpful when practicable to include a *very brief* story or story-

talk. This is sometimes known as the "theme-story" because it is related to and seeks to illustrate the special theme of the worship service for that day. Sometimes, instead of a story or incident, a poem is read or recited, or an especially appropriate selection from Scripture is given, or some incident connected with the composition or use of some well-known Church hymn is told. Whatever it is, it should be brief, should be well told, and should clearly relate to and impress the worship theme for the day.

This feature has been developed quite fully in the "Model Sunday School" conducted by Dr. Hugh Hartshorne at Columbia University, and he has prepared three books (published by Charles Scribner's Sons, New York) on this subject, giving programs and suggestions for worship services. Two other books that will be especially helpful are *Story Worship Programs for the Church School Year* and *More Story Worship Programs for the Church School Year*, both by Jay S. Stowell, published by Doubleday, Doran & Co., Garden City, N. Y. An abundance of suitable material will be found also in the following:

Church Year Sermons for Children, Osgood (Geo. W. Jacobs & Co., Philadelphia).

Stories for Talks to Boys, Cheley (Association Press, New York).

Cyclopedia of Religious Anecdotes, Lawson (Fleming H. Revell Co., New York).

Modern Cyclopedia of Illustrations, Hallock (Revell).

Sermons in Objects, Sells (Revell).

Sermons in Action, Sells (Revell).

Children's Great Texts of the Bible, Hastings (Six volumes, Chas. Scribner's Sons, New York).

Poems with Power to Strengthen the Soul, Mudge (Abingdon Press, New York).

Five Thousand Best Modern Illustrations, Hallock (Doubleday, Doran & Co., Garden City, N. Y.).

Four-Minute Talks for Superintendents, Webb (Standard Publishing Co., Cincinnati).

(2) *Pictures*. Another help which is occasionally practicable is the display of a picture related to the theme of the worship service for the day, with the explanation of its message. Lists of suitable pictures, also the pictures themselves, can be secured from the New York Sunday School Commission, 416 Lafayette Street, New York. This feature may be used at the time allotted to, and in place of the "story-talk" on the program.

Helpful suggestions on all these points, together with actual programs for each department every Sunday are given in the *International Journal of Religious Education*, published at 5 South Wabash Avenue, Chicago, Ill.

VII. PROPOSED THEMES FOR CHURCH SCHOOL WORSHIP SERVICES

A worship service program for the Church School should be: (1) Varied—not the same thing every Sunday, month after month and year after year; (2) Unified—one central thought or theme should run through the program, and the hymns, prayers, etc., should as far as possible express and impress this central thought; the same general theme perhaps being used for several Sundays, with changes in the hymns, story-talks, etc., from week to week; (3) Seasonal—the themes used should be in harmony with the seasons of the Church year.

As a tentative suggestion in this direction, carrying out the principles set forth in this chapter, the following plan is offered, based in part upon the experiments of Professor Hartshorne of Columbia University, which have become generally recognized as indicating the fundamental principles of program building. (A booklet, *Church School Worship Services*, based upon these principles and carrying out the program and themes for the year suggested below, has been published by the Brotherhood of St. Andrew, 202 South 19th Street, Philadelphia.)

Select some six or eight "themes" representing fundamental religious attitudes to be developed and fostered; arrange these so as to correspond as closely as practicable with the seasons of

the Church Year, the number of Sundays devoted to each theme to be determined by the importance of the theme and the length of the Church year season in which it is to be presented; then prepare on each of these themes a Service of Worship, in which the hymns, prayers, theme-story, etc., center around this theme; on succeeding Sundays introduce changes in the hymns and use new theme-stories, but retain the same prayers and use the same theme through that season. (As indicated above, the inclusion of a theme-story is optional.) The general outline of the program may be the same throughout the year.

Among the fundamental religious attitudes or elements in the Christian life to be cultivated are the following: Reverence (based upon and including faith), Loyalty (leading to obedience), Thankfulness, Good-will toward all (*i.e.*, love of man based upon the love of God), the spirit of Service, Prayer, Repentance, and the Hope of Immortality. It will be noticed that these are primarily attitudes of heart, rather than theological doctrines or historical events. The purpose of worship is devotion rather than instruction, inspiration rather than information.

Arrangement of Themes.

The following arrangement for these themes is suggested, subject to such modifications as the judgment of the rector and local conditions may indicate.

(1) *Loyalty.* From the opening of the school year to All Saints' Day or the Sunday preceding. Loyalty is selected as the first of these themes, both because it is fundamental and also because at the beginning of the school year in the fall there is usually a special effort necessary to build up the membership and attendance and regain those temporarily lost during the summer. The appeal to loyalty to the school, the Church, and the cause of Christ is especially needed at this time. All Saints' Day, or the Sunday preceding, provides a good climax for this series.

(2) *Thankfulness.* From the Sunday following All Saints'

Day to the Sunday following Thanksgiving Day. The appropriateness of this theme here is obvious.

(3) *Good-Will*. From the First Sunday in Advent through Christmas and Epiphany-tide. God's gift of His Son on the first Christmas Day is the supreme example of "good-will"; Advent looks forward to this and Epiphany commemorates the making known of this "good-will" to the Gentiles. Epiphany is therefore a missionary season, and missionary work is the outstanding opportunity for us to show "good-will" to all, by helping to tell them of the gift of God's love in Christ.

(4) *Prayer*. Through the pre-Lenten season (Septuagesima, Sexagesima, and Quinquagesima Sundays). Prayer is by our Lord Himself associated with fasting (St. Matthew 17:21).

(5) *Repentance*. Through Lent. The natural theme for Lent.

(6) *Immortality*. Easter and the two Sundays following—the natural theme for this season.

(7) *Reverence*. From the Third Sunday after Easter to Trinity Sunday. Since reverence includes and presupposes faith it is suggested for the remainder of the Easter season, through Ascension, and Whitsunday, coming to a climax on Trinity Sunday, when (in the words of the Athanasian Creed) we "worship the Trinity in Unity and the Unity in Trinity."

(8) *Service*. From the first Sunday after Trinity through the remainder of the Church School year. This may seem to give a disproportionately large number of Sundays to this one theme, but the general theme has many applications and is in fact the working out in life of the principles and attitudes emphasized before. Moreover, there are some Church Schools which close during the summer, which will leave them with only a very few Sundays on "Service."

VIII. SUGGESTED OUTLINE FOR OPENING SERVICE OF WORSHIP

In carrying out the foregoing plan, the following order of service is suggested. It is intended especially for the junior,

junior high school, and senior high school departments (ages 9 to 17). If practicable, those over eighteen should meet for worship in a separate adult assembly; if this is not feasible, they may join in this program. The kindergarten and primary grades should by all means have a separate assembly, with a worship service adapted to their own needs.

(1) *Prelude*. Soft instrumental music for three minutes preceding time for opening the school. This takes the place of the superintendent's bell and is more conducive to quietness and reverence. Immediately upon the first notes of the prelude, all teachers and pupils go quietly to their places and conversation ceases. The superintendent meanwhile is seated on the platform; when the music stops he simply stands; the session is begun and without any further announcement the service (beginning with the "Call to Worship") proceeds.

(2) *Call to Worship*. Opening verses selected from the Psalter recited in unison or responsively. These should be learned by the school so that they may be repeated heartily by all from memory.

(3) *Prayers*. Doors should be closed and no one admitted during prayer. Three prayers are suggested: the Lord's Prayer (used every Sunday), the Collect for the day (changed each Sunday), a Prayer for the Church School (changed with each season, but used throughout the season). These may be followed by any special intercessions. (The Prayer for the Church School may be repeated in unison if desired.)

(4) *Hymn*. Appropriate to the season and the theme.

(5) *The Apostles' Creed*. To be said by all, standing. If desired, this may be followed by the "Salute to the Flag" and "Salute to the Cross."

(6) *Theme-Story, or Special Feature*. This is optional and may be omitted, but if included and properly prepared will greatly strengthen the program and deepen the impression made upon the school. The purpose of the "theme-story" is to illustrate and impress the theme for the day or season—the specific religious attitude to which the program relates. It may be a

story taken from some book of illustrations prepared for this purpose, or some incident from experience, or some fact of interest from *The Spirit of Missions* or *The Church at Work*, or some interesting fact or incident connected with a hymn. Instead of a story, the leader may use some appropriate Scripture selection, or the recitation from memory of some appropriate poem. It is best, for the sake of adding interest and variety and enlisting the activity of others, to have this given by someone other than the superintendent. The one who gives it may preface it by saying: "Our theme for this season of our Church School year is," or words to that effect, so as to suggest to the pupils to look for that thought in the story which follows. It is desirable that the person who takes this part be seated on or near the platform in advance, so as to be ready without a moment's delay. It should ordinarily not occupy more than about three minutes.

(7) *Theme-Prayer*. At the close of the theme-story the leader should say, "Let us pray," and the school immediately kneels for the prayer which follows. This prayer should be one which brings out the "theme" for that season and is to be used throughout the season. It may be read or repeated in unison.

(8) *Prayer-Hymn*. It is suggested that the school remain kneeling after the theme-prayer and sing softly a prayer-hymn selected to deepen the impression of the theme-prayer preceding. It is suggested also that the same prayer-hymn, like the prayer itself, be used throughout that season, so that the hymn will really be a supplement to the prayer. From this outline it will be seen that the "theme" for the day is suggested by the opening hymn, illustrated in the theme-story (if this is used), expressed in the prayer following, and impressed by the prayer-hymn.

If the school reassembles after the lesson period, the closing service could consist of a hymn, reports, and announcements, the offertory, one or more collects, followed by the grace, and dismissal—the classes marching out, in order, to music.

IX. PRACTICAL POINTS IN CHURCH SCHOOL WORSHIP

In the practical conduct of the Church School Worship Service three things are essential:

(1) *Thorough preparation.* There must be thorough, careful, prayerful preparation. Worship deserves as careful preparation as instruction. The superintendent (or other leader) should be as conscientious in preparing the worship service as the teacher is in preparing the lesson. There is no excuse for a superintendent selecting the hymns at random after he comes to the platform.

(2) *Worshipful atmosphere.* It is also essential that there be an atmosphere of worship throughout the service. This means, for example, that tardiness should be eliminated as far as possible, so that late-comers may not disturb others; in many of our best Church Schools the doors are closed at the beginning of the opening worship service and late-comers wait until a designated time on the program when the doors are opened and they are admitted. It means quietness and orderliness. It means that the room itself should be neat, clean, and orderly. The secretary and other school officers should not be attending to clerical details during the worship period, distracting the attention of the pupils. It means encouraging the practise of really kneeling in prayer. Fresh flowers and pictures in the room are helpful. In some Church School department rooms they have found it helpful to the spirit of reverence to have an altar. Above all, there should be that intangible but clearly recognizable thing, the spirit of worship on the part of all, especially the officers and teachers.

(3) *General participation.* One other thing is essential, but it should hardly be necessary to mention it, and that is actual, hearty participation by everybody in the service. This can easily be secured if the officers and teachers will conscientiously set the example, and then give a little personal attention to it in the various classes.

X. DEPARTMENTAL PROGRAM BUILDING

We have so far treated the Church School Worship Service as something planned and directed by the superintendent or other adult leader of the school, because at present this represents what is almost invariably done. But there is a growing tendency to enlist the creative self-activity of the older pupils in building their own Worship Service program, especially where the school is large enough to have separate departmental assemblies. Under these circumstances the young people of a given department may through a committee work out a service of worship to be used on a special occasion or through a limited period. The committee will naturally consult with their adult counsellor, but the more fully the program is their own production, the greater its educational value. A department might well take this as a major "project" during a period of several weeks, and as such it would lead them into purposeful Bible study to find Scripture passages for the programs, study of the Hymnal to select the best hymns for the purpose, and perhaps study of other literature to find supplemental illustrative material.

XI. THE CHILDREN'S CORNER IN THE CHURCH

A method of distinct value in developing a spirit of worship in the younger children of the Church School is the provision of a "Children's Corner" in the church, with prayer-desk, pictures, prayer-cards, etc., planned to deepen devotion and facilitate its normal expression. Its aim is to give the child a feeling of "at-home-ness" in the House of God, while retaining and deepening the reverence felt for it. Full particulars about the Children's Corner can be secured from the Department of Religious Education of the National Council, 281 Fourth Avenue, New York.

XII. THE CORPORATE COMMUNION OF THE CHURCH SCHOOL

We have reserved to the last a mention of a comparatively unused opportunity for developing the faculty of worship and

the attitude of devotion on the part of the child, and that is his attendance at the service of the Holy Communion, whether in the form of a Church School corporate Communion or otherwise. Considering this simply from a pedagogical standpoint, we may say that one of the chief results of the child's wisely guided and instructed attendance at the Eucharist is to elicit and give opportunity for expressing the feelings of reverence and grateful love. Though the child can understand only a very small fraction of the meaning and significance of this Sacrament, yet he is impressed by it. The solemn ceremonial, the beauteous altar, the lights, the eucharistic vestments or the simple surplice of the minister, as the case may be, the outward acts expressive of reverence by the celebrant—all tend to develop an attitude of reverence, a spirit of worship, a recognition of the presence of a Something which is above and beyond him. And after all, the sense of mystery, the attitude of reverence, the recognition of a supernatural and superhuman element in the universe—are not these of the very essence of religion? Religion need not be irrational, but it must be super-rational or it is not religion.

All of this, of course, assumes that the rector, the child's parents or teachers are wisely instructing him and giving him such measure of understanding of the Sacrament as he can receive, and this in turn determines the direction of his mind as to that which he does not understand.

Two children, Don and Grace, aged five and six respectively, were in the habit of attending Morning Prayer with their mother, but leaving before the Communion when this was celebrated. One day Don had asked what was done in the church after they left. A simple explanation was given him. He asked why he could not remain for that part of the service. His mother replied, "That part of the service is for grown-up people, not children." With emphasis and deep conviction he promptly replied, "Mother, if it was not meant for children I know that the Lord Jesus had nothing to do with planning it." Impressed by this, his mother let the children remain with her

on the occasion of the next Communion. They were quiet, deeply attentive, and obviously interested, and ever since then the Eucharist has been the service which they have seemed especially to enjoy.

Professor Betts of Northwestern University states that the purpose of worship is "to enrich and clarify the worshipper's consciousness of God, and vitalize his consciousness of social relations." Consciousness of the presence of God; consciousness of Christian fellowship—could anything better summarize the twofold aspect, divine and human, of the Holy Communion? And a Methodist Sunday School editor, whose conception of the Sacrament would naturally differ from ours, yet says: "No abstract presentation of truth can compare in vividness and forcefulness with truth expressed in the language of action, making its appeal to the soul through the eyes" (E. B. Chappell, *The Church and Its Sacraments*, p. 90). In this holy service our worship and our training in worship find completest expression.

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CHAPTER EIGHT

Week-Day and Vacation Church Schools

ONE OF THE MOST interesting and significant of recent developments in religious education is the giving of religious instruction on week-days, either in "Week-day Church Schools" parallel to the public school or in "Vacation Church Schools" held daily during several weeks of the vacation period. Both of these plans are meeting with marked success and together constitute a gratifying expansion of our program of religious education. In this chapter we can only indicate the need for this development and state the essential features of the two plans. Fuller information can be secured from the various books that have been written on this subject.

I. THE NEED

Three fundamental institutions touch the life of a normal American child and if religious education is to be given at all, it must be given through one of these.

The first of these, the home, is almost completely failing to give systematic and adequate religious education. Whatever may be the case in exceptional homes, the average American home does not even seriously attempt to teach religion.

The second institution generally touching youth, the American public school, is precluded by law from giving religious instruction. In order to protect the religious liberty of our citizens from the dangers incident to an established State Church, we have separated Church and State by constitutional provision, and when this principle is carried over into education

it means the separation of religious education from general education.

And since the home does not and the State cannot teach religion, the Church must; but the Sunday Church School alone is not adequate to the task, for three reasons:

(1) *It reaches less than half of the children of school age.* In the Inter-Church World survey a few years ago it was found that over twenty-seven million Protestant children and young people under twenty-five years of age are not enrolled in any Church School or other institution for religious instruction. A survey of Chicago under the direction of Dr. Henry F. Cope, then general secretary of the Religious Education Association, indicated that only about one-fourth of the children of school age in the city were enrolled in any kind of school for religious instruction, Protestant, Catholic, or Jewish.

According to the reports of the International Council of Religious Education and of the various denominations, there has been comparatively little increase in Sunday School enrollment for several years; in some cases it would seem to be decreasing.

(2) *It does not provide sufficient time for religious instruction.* A maximum of twenty-six hours per annum (thirty minutes' actual teaching period each Sunday) is offered if we assume that the Sunday School runs throughout the year and that every child comes every Sunday, and that there are no "special days" taking the place of the regular school session, and no interruptions due to the secretary getting reports, etc. Allowing for absences and interruptions, it is probable that the time actually spent in receiving religious instruction by the average child is not over fifteen hours per annum. The parochial schools of the Roman Catholic Church provide two hundred hours per annum of religious instruction, and Jewish children can receive as much as three hundred and thirty-five hours per annum through the Hebrew week-day schools and Sunday schools. The public school provides eight hundred hours per annum secular instruction.

Moreover, half-hour lessons a week apart are a poor teaching arrangement. The minds of children are not able properly to carry over a line of thought from one recitation period to another, when an interval of six days separates them.

(3) *The Sunday Church School does not, as a rule, have a distinctly "school" atmosphere.* Held on a different day, in different surroundings, with children and teachers wearing different clothes, it is not really regarded as a part of the child's schooling. It suggests church and worship rather than school and study. The child thinks of Sunday School as a part of his religion but not as a part of his education. In some cases this inevitable difference is accentuated by inadequate equipment, untrained teachers, and lax discipline.

And so it is that because of the constitutional limitations of the public school, the general failure of the home, and the inadequacy of the existing Sunday Church School with its small enrollment, insufficient time, and lack of educational atmosphere, we urgently need a type of religious school that will supplement these agencies.

II. THE WEEK-DAY CHURCH SCHOOL

(1) *Description.* A Week-day Church School is one in which religious instruction is given on week-days through the public school year. Ordinarily and preferably this instruction is given during the hours of the regular school day, under an arrangement with the public school board by which those children whose parents request it are excused from public school for an hour or more during one day each week, in order that they may go to their respective churches and there receive religious instruction.

A good arrangement, where local conditions and time schedules permit, is to have the recess period both morning and afternoon on the day selected (which is usually either Wednesday or Thursday) shifted sufficiently to divide the sessions before and after recess equally. The grades are then dismissed in groups of two in each of the four resulting periods, morning and after-

noon, thus giving an equivalent of about one-fourth of a school day once a week to the teaching of religion. The following illustration of this plan in operation is taken from the account of the Week-day Church School in Salina, Kansas, given in *Week-Day Church School Methods*, by Thomas S. Young (The Judson Press, Philadelphia).

"Grades are dismissed in groups of two as follows:

"*Group I.* Grades 1 and 2 meet from 3:00 to 4:00 p.m. Children go directly home from the church at 4:00 p.m.

"*Group II.* Grades 3 and 4 meet from 1:30 to 2:40 p.m. Pupils go directly to the church after lunch. When dismissed from the church they go to the public school without delay.

"*Group III.* Grades 5 and 6 meet from 9:00 to 10:20 a.m., go to their church from home, and on dismissal from the church they go to school.

"*Group IV.* Grades 7 and 8 meet from 10:45 to 12:00 m., go home to lunch from the church."

The religious instruction is given in the respective churches by their own teachers; no public school property is used and no public school credit is given. A special report card is issued every six weeks by these Church Schools, showing attendance and grading marks. Parents are expected to sign and return these to the church just as they do in the case of the public school report. The system is not compulsory in any way; children whose parents do not request religious instruction for them remain in the school for a study period. The children who go to the Church School do not miss any regular work. All religious bodies, Protestants, Catholics, and Jews are free to avail themselves of this opportunity.

The Week-day Church School Movement may be said to have begun at Gary, Indiana, in 1913, when Dr. William G. Wirt, the city superintendent of schools, offered under certain conditions to excuse the pupils from two of the auditorium or gymnasium periods weekly in order that they might attend religious instruction. This particular arrangement was based upon the "Double Platoon" system of school periods in Gary,

owing to their overcrowded condition. Under this system only one-half of the pupils could be in the recitation room at any given period, the other half being in one of the auditoriums, gymnasiums, or playgrounds.

The plan worked well and was given publicity. Other cities adopted plans similar in principle but different in detail, until at this writing there are said to be something like three thousand Week-day Church Schools in operation.

(2) *Purpose.* The purpose of the Week-day Church School has been set forth (by Dr. Henry F. Cope) as follows:

- "1. The week-day school of religion is designed to give every child several hours or periods of instruction in religion every week.
- "2. The week-day school of religion is designed to set instruction in religion on the same plane of educational efficiency as children find in the public school or any other school.
- "3. The week-day school of religion is designed to make the subject and the fact of religion an integral part of the total educational experience of childhood, coördinate with all other parts of that experience.
- "4. The week-day school of religion is designed to carry on for children that part of their education which lies beyond the province and the power of the public school. It is a deliberate and coöperative attempt of churches to make up for that short-measure character of education inevitable in a definitely secular system."

It is obvious that the Week-day Church School, when added to the Sunday Church School, more than doubles the total amount of time given to religious instruction per week. To the half-hour instruction and half-hour of general exercises (including worship, reports, and offering, etc.) given on Sunday it adds a solid hour of religious instruction during the week. And this week-day instruction is given during the pupil's regular school hours, with a background of public school discipline, efficiency, and educational seriousness which to a large extent carries over into the religious instruction period. The child naturally thinks of it as an integral part of his education, as natural and as important as anything else in the school day.

This attitude on the part of the pupil is one of the distinctive advantages derived from the plan, and its influence is often carried forward into the Sunday Church School hour as well.

Another advantage of the Week-day Church School is the regularity of attendance, both on the part of Sunday Church School members and also those who, though members of the public school, are not members of the Sunday School. Pupils, if once enrolled, are not permitted to choose from day to day between attending the Church School or remaining in the classrooms. "The remarkable enrollment of the Week-day Church School in released time is one of the most interesting and encouraging features of the situation. We find very few communities in which the enrollment is less than seventy-five per cent of the entire student body in the grades affected. In other places it runs as high as ninety to ninety-seven per cent, and the attendance is in practically every case identical with the attendance of the public school for the day, so far as enrolled pupils are concerned" (Young, *op. cit.*, p. 90).

The Week-day Church Schools in Gary, Indiana, are reaching about a thousand more children than the Sunday Schools. In Van Wert, Ohio, a city of five thousand people, the enrollment in the Week-day Church Schools is eighty-seven per cent of the public school enrollment in the corresponding grades of the public schools. (Squires, *Week-day Church Schools*.)

In a statistical survey of week-day Church Schools conducted by Professor Lotz in 1925, he found:

- (1) "Seventy per cent of the Week-day Church Schools report that the regularity of attendance is as good as, or better, than in the public schools, and only thirty per cent of the schools report that it is lower than in the public schools.
- (2) "Ninety-three per cent of the Week-day Church Schools report that the regularity of attendance is as good as, or better, than in the Sunday Schools, while only seven per cent report that it is lower than in the Sunday Schools. Eighty per cent of the Week-day Church Schools report that their regularity of attendance is better than in the Sunday Schools."

In the same survey about half of the Week-day Schools reporting showed an average of ninety-six pupils each who did not attend Sunday School but did attend the Week-day Church School.

(3) *Classification.* Week-day Church Schools may be classified in three ways, based upon: (a) Time at which they meet, (b) Place in which they meet, (c) Their administrative organization.

(a) *Time.* Week-day Schools may be held either in "free" time, *i.e.*, before or after regular school hours, or on Saturdays; or in "released" time, *i.e.*, during the regular school hours for a period which is released for this purpose by the school authorities.

The latter plan is by far the better and as the movement continues to grow in favor and popular understanding the proportion of schools held in "released" time increases.

If the Week-day Church School is held before the public school session, it is not possible to have more than thirty minutes and the pupils are apt to be late and irregular in attendance. If held after school hours the child is likely to feel that this is an added burden and an unjustifiable interference with his play time; and the same is true if held on Saturday. Moreover, it gives the impression that religion is an optional extra in life's curriculum, on a distinctly lower plane of importance than his secular schooling.

Church Schools held before or after regular school hours rarely enroll more than twenty-five per cent of the public school pupils; but those held during school hours rarely enroll less than seventy-five per cent.

(b) *Place.* Week-day Church Schools are usually held in the parish house or other church building. A few are held in public school buildings, a nominal rent being paid to the school board for the use of the room or rooms. This assures adequate school facilities and a school atmosphere, but it is of questionable wisdom. There is considerable doubt as to the legality of such use of school property, and while there may be no objection in that

particular community, in other places those who oppose the movement will use such instances as a means of creating prejudice against the plan of week-day religious instruction as a whole. For the sake of others it is therefore well to avoid even the appearance of putting religious instruction into the public school.

(c) *Administration*. From the standpoint of administrative control, three general types of Week-day Church Schools have been distinguished and are frequently referred to as Type I, Type II, and Type III. The terminology used in the definition of these types differs slightly in different writers, but they may be briefly designated as follows:

I. *The Individual type*. In this, each Church or denomination in the city acts independently of all others, both in securing the released time from the public school board and in the promotion, management, and instruction of its own school. One weakness of this plan is that a school board is seldom likely to authorize the plan upon the request of one Church or denomination alone, and consequently in most cases Church Schools have to be held after school hours. Moreover, where only a few of the Churches acting individually are attempting this work, their children are apt to feel that it is an added burden put upon them and not upon their class-mates at school.

II. *The Coöperative type*. Under this plan the various religious bodies of the city coöperate in the initial approach to the school board for the granting of released time for religious instruction. A petition presented jointly by Protestants, Catholics, and Jews is almost certain to receive favorable attention, whereas a request from any one Church alone would be considered of less weight and perhaps as asking for special favors. It is usual to appoint a joint committee representing coöperating religious bodies in this matter and in future dealings with the board of education. This committee also serves as a channel of communication between the school board and the Churches operating Week-day Schools and (if desired) as an advisory body in matters of common interest to the various Week-day

Schools. It is also a distinct help in the general promotion of the idea, in securing publicity, and in enlisting community sentiment.

III. *The Interdenominational ("community") type.* In this type the entire management of the Week-day Schools is put in the hands of a community Board of Religious Education which selects and engages the teachers, determines the curriculum, and raises funds for the support of the school. It is common in schools of this type to have a standard curriculum for all schools alike without regard to denominational lines.

It is the practically unanimous opinion of present-day leaders in the Week-day Church School movement that Type II is ordinarily the best, in that it provides for such measure of joint action as is necessary to effective coöperation with the public school board, without assuming authority over the schools or affecting the autonomy of the coöperating bodies.

(4) *Teachers.*

(a) *Qualifications.* When a public school board turns over part of the school day to the Church to be used for religious instruction it has a right to expect that the teachers who give that instruction shall be competent to do real teaching. In some cases (as, for example, at Gary) stipulations to this effect have been made in granting the released time. It is recognized that the qualifications required for teaching religion are not in all respects the same as those required for teaching other subjects, and there is no attempt to insist upon strict academic standards. But the Church has no right to ask the public school for released time unless it can give reasonable assurance as to the quality of the teaching that is to be done in that time.

And inasmuch as the whole hour is given to definite teaching (as compared with the Sunday School in which less than half an hour is spent in instruction) the Week-day Church School teacher, perhaps even more than the Sunday School teacher, needs adequate intellectual preparation for the task. She should either have a teacher-training diploma, or be work-

ing for it, having become a candidate by obtaining at least one credit.

(b) *Source*. Here, as elsewhere, we face the problem of where to find an adequate supply of properly qualified teachers. Sometimes the rector himself teaches certain grades, but if possible to get someone else who can do it nearly as well, it is better for him to save his strength and time for general administration and supervision. Sometimes teachers in the Sunday Schools serve also in the Week-day Schools, and because of their knowledge of the pupils and their familiarity with the teaching given them on Sunday, there are some advantages in this. But many feel that they cannot teach both on Sunday and on a week-day. Frequently a former public school teacher, now married and a mother, can be secured for the one or two hours a week required. If so, she is apt to be especially good. Sometimes advanced students specializing in religious education in a nearby university can be enlisted; the experience is valuable to them in connection with their studies.

(c) *Compensation*. A large proportion of the teachers in Week-day Church Schools, like those in Sunday Schools, serve without financial remuneration. However, on account of the fact that it comes during the working days of the week and may necessitate some loss of time from other duties or some rearrangement of home responsibilities, quite a number are being paid a small sum for the time actually spent in teaching. Many times this is not really a salary but simply a reimbursement for expenses incurred (*e.g.*, for help in the home during her absence). It is said that the number receiving pay is increasing, but there is some question as to the wisdom of it as a policy, except where it is necessary. It is rarely possible for the Church School to pay an adequate salary, and a small remuneration may remove the work from the category of volunteer service without raising it to the level of a profession. Moreover, it is possible that a general policy of paying teachers in Week-day Schools but not paying those teaching in the Sunday School for doing essentially the same work, would react unfavorably upon the spirit

and attitude of the latter. The whole question is one which has to be decided in the light of all the circumstances by each parish for itself, and what is necessary and right in one case may not be so in another. Probably the majority should and will pay something.

(5) *Finances.*

(a) *Average cost.* Conditions vary so widely that it is impossible to give any worthwhile figures as to the average cost of operating a Week-day Church School. Reports secured by Professor Lotz from forty-five Week-day Schools for the years 1921-1922 show thirty-one per cent of these schools reporting their annual cost per pupil as \$1.00 or less; forty-nine per cent as less than \$2.00; and fifty-one per cent as over \$2.00. Perhaps about \$3.00 per pupil per annum would be a fair approximation of the average expense to be expected. The chief items entering into the cost are the charges (if any) for heat and janitor service in the building used, the cost of textbooks, teachers' helps, report blanks, and miscellaneous supplies; and (as the largest single item) the cost for teachers' salaries or expenses. In some cases there may be a little expense for transporting pupils who live at a distance to the Church School.

(b) *How provided.* The expense, whatever it is, should be included in the parish budget and provided for like any other legitimate parish expense. No tuition should be charged and ordinarily no offering is taken.

(c) *Financial Records.* There should be a treasurer for the Week-day Church School who will keep a careful account of all receipts and disbursements, reporting regularly to the parish Board of Religious Education. The treasurer of the Sunday Church School may also be the treasurer of the Week-day School.

(6) *Curriculum.* One of the (as yet) unsolved problems in Week-day Church School work is the curriculum and its correlation with the curriculum of the Sunday Church School and, if possible, with the expressional activities of the Young

People's Society, so that the three institutions together will present a unified program of religious education for the parish. The difficulty is due partly to the fact that a present the large majority of parishes have no Week-day Church School, although all have Sunday Schools; hence, the Sunday School curriculum has to be planned as a complete curriculum in itself without the necessary inclusion of week-day work. Therefore, when a Week-day School is held it is difficult to prepare a program for it without overlapping or duplicating in some respects the work already covered in the Sunday School. Moreover, some of the people in the Week-day School do not go to Sunday School, and *vice versa*. At present three general types of curricula are in use:

(a) An independent course for the Week-day School, unrelated to the Sunday School course. The Abingdon Week-day Religious Education textbooks (published by the Abingdon Press, 150 Fifth Avenue, New York) are an especially fine example of this type of course. They are well-written, well-illustrated, and well-printed, and reasonable in price.

(b) The week-day lessons are an expansion or continuation of the Sunday School lessons. The Christian Nurture Series (Morehouse Publishing Co., Milwaukee) is planned on this basis, more material being suggested in certain grades than could be properly covered in an ordinary Sunday School lesson period, on the assumption that the parishes having Week-day Church Schools will thus have provided for them each week enough material for both the Sunday and the Week-day School, while the parish having only a Sunday School will select and use only as much as they can cover in that time. In each lesson the teacher is expected to make the selection and decide what shall be used on Sunday and what, if anything, during the week.

(c) A correlated course providing each week three distinct but closely related treatments of the same general theme, each separate and capable of being used by itself, but together constituting a unified lesson on that theme. One of these is to be used in Sunday School, one in the Week-day Church School,

and one to be made the basis of the Young People's Society meeting that week. This is the plan of the Westminster Religious Education textbooks, published by the Westminster Press, Philadelphia.

Under this plan, any one or any two of the three bodies of lesson material presented each week may be used without omission or duplication, but the ideal is to have all three used. This plan combines unity with flexibility and, in those communions where it is applicable, solves the problem of unifying the entire educational work of the parish for children and young people.

III. THE VACATION CHURCH SCHOOL

(1) *What and Why?* The Vacation Church School (sometimes called the Daily Vacation Bible School) is a plan for using a part of the vacation season to give a connected course of religious instruction, training in worship, directed recreation, and handwork, daily; planned to appeal so strongly to the children's natural interests as to secure their voluntary attendance and active participation.

There is a growing feeling on the part of educators that there is no real need for the long summer vacation and that it might be advantageous educationally to have public school run through the entire year with one or two very brief vacations. Whether or not such a policy is ever adopted by the public schools, it is clear that there is no physical or mental necessity for complete idleness during the three months' vacation season.

One of the weak points in the Sunday School program is the fact that its sessions come only once a week, and in the intervals between weekly lessons the child's mind is apt to lose much of what has been acquired on Sunday. In the Vacation Schools the sessions are held daily, which means not only an increase in the total amount of time spent in religious instruction, but also an increase in the capacity of the child to retain what is taught.

Experience in tens of thousands of Vacation Schools during the past thirty years has demonstrated the fact that children

respond readily and with great enthusiasm to the appeal of a well conducted Vacation Church School combining, as it does, work and play, study and worship. Its program is recreational as well as educational, active rather than passive. Children come not from the compulsion of duty, but from the attraction of interest.

The movement long ago passed the experimental stage and is now a proven success. Statistics indicate that approximately twenty thousand Vacation Church Schools are held annually and the total enrollment is estimated at over a million and a half. The movement has spread to several foreign countries, and is successful in city and country, for both large and small schools.

(2) *The Program.*

(a) *Duration.* A standard Vacation Church School has a total of at least sixty hours—either three hours five days a week for four weeks, or two and one-half hours daily for five weeks, or two hours daily for six weeks. Sessions are held from Monday to Friday inclusive. It opens either immediately or within a week or two after the close of public school and the daily session runs from 9:00 to 11:30 or 12:00 a.m. A few, owing to local conditions, are held in the afternoon.

(b) *Elements.* Among the elements that may enter into the daily program are: Worship through prayer and praise, Bible stories, habit stories (designed to inculcate through example and illustration certain desired habits), missionary stories, memorizing of Bible verses, hymns, and prayers, supervised recreation, dramatizing and pageantry, handwork of various sorts, training in using the Bible and Prayer Book (*e.g.*, through drills and contests in finding Bible verses or particular portions of the Prayer Book), and training in Christian citizenship.

(c) *Schedule.* No set program or daily schedule can be offered that will fit all conditions. A selection of various programs that have proven their effectiveness in many Vacation Schools is given in chapter four of *How to Conduct a Church Vacation*

School, by Gage (The Judson Press, 1701 Chestnut Street, Philadelphia); in chapter one of *A Daily Vacation Bible School Guide*, by Grice (Baptist Sunday School Board, Nashville, Tenn.); and in chapter seven of *The Community Daily Vacation Bible School*, by E. C. Knapp (Fleming H. Revell Co., New York). The following condensed program from the latter will serve to illustrate the general type of work done. It should be understood that in schools held under distinctively Church auspices this or any other program would be modified to fit our special needs and include the material that the Church offers.

- 9:00 Opening march, opening worship, memory work, and announcements.
- 9:15 Health and Habit talks.
- 9:25 Music period and calisthenics.
- 10:00 Intermission.
- 10:10 Stories told and retold.
- 10:40 Verse finding and more memory work.
- 11:00 Intermission, followed by Surprise Hour, with handwork, dramatics, pageantry, written work, and more verse finding, music, and stories.
- 11:50 Closing hymn, salute to flag, benediction, and march.

(3) *The Curriculum.*

With reference to the building of the curriculum of the Daily Vacation Bible School, the following paragraph from Dr. George H. Betts' *New Program of Religious Education*, is most suggestive:

"Certain principles which grow out of the needs of the child himself are clear with reference to the program of the Vacation School. First, this is a Vacation School and must, therefore, be different from the regular school of the work-time year. Second, the fourfold nature of the child must be ministered to: (1) The physical, in its health, cleanliness, purity, and general well-being; (2) the mental, in its requirement for interesting fact, discovery, thoughtful learning; (3) the social, with its comradeship, service, recreation, fun; (4) the spiritual, with its growth in religious knowledge and understanding, its training in worship, its carrying instruction over into character

through expressional activities and practical projects of helpfulness and coöperation. All four of these needs should be represented in the curriculum of the Vacation School."

So far, no special textbooks for the Church Vacation School have been issued in the Episcopal Church. Parishes having Vacation Schools are therefore either preparing their own courses, or using adaptations of the Christian Nurture textbooks, or using textbooks prepared by various denominational or independent publishers. Among these, the series issued by the Standard Publishing Company of Cincinnati, Ohio, deserves special mention because of its completeness, attractiveness, and freedom from denominational material that would need to be omitted or modified in the schools of our Church. If the superintendent prefers to work out his own curriculum he can get valuable suggestions from these.

(4) *Organization.*

(a) *Departments.* The Vacation Church School includes in its scope the kindergarten (perhaps only the five-year-old), primary, junior, and junior high school departments. The pupils are grouped by departments, not grades, each department being taught as a whole.

(b) *Faculty.* The faculty consists of a principal (who may be the rector) the assistant principal, and a department principal (who also teaches), and one or more teachers associated with her for each department. It is usually advisable to have also a special helper for the handwork of the older pupils, and there should also be a pianist (either a separate person or one of the teachers). In large schools with separate departmental sessions throughout and a full equipment there will need to be a pianist in each department. It is also helpful to have, when possible, some young people in their later "teens" to act as helpers in the larger groups of children. In a few, perhaps twenty per cent of the schools, the teachers are paid; most of them are not. Sometimes the principal or supervisor of the whole school is paid, and the teaching done by volunteer workers. In small

Vacation Schools of fifty or less, a smaller faculty will do; sometimes only a principal, a kindergartener, and a director of handwork.

(c) *Relation to the Parish.* The Vacation Church School, like the Sunday Church School and the Week-day Church School, should be under the general direction of the parish Board of Religious Education, led by the rector. In reality, these three are but three expressions of the same thing, *i.e.*, the educational function of the parish. Ideally, they should be considered three sessions of the same school—Sunday, Week-day, and Vacation, rather than three separate schools.

Frequently it is well for the Board to appoint a special committee (not too large), to have general charge of the preparation, promotion, and management of the Vacation School. Their duties may be summarized as follows:

1. Decide when and where and how long the school will be held.
2. Arrange for the necessary rooms and their equipment.
3. Secure the necessary teachers and helpers and provide for their training.
4. Finances.
5. Publicity.
6. Arrange for the securing of the craft materials and other general equipment.
7. Conserve results.

(5) *Promotion.*

(a) *Publicity.* Much depends, especially the first year, upon the way the Vacation School is announced and presented to the boys and girls. The wrong emphasis or manner may kill their natural interest in it. It is very desirable to have a full and enthusiastic attendance on the first day. The following possible methods of promotion may be mentioned:

1. Announcement in the Sunday School. For two or three weeks preceding opening. Emphasize two things: (1) that the program includes stories, games, and plays, dramatizing, hand-

work, etc.; (2) that they are only asked to go the first day and then if they do not like it they need not come again.

2. Bulletins, signs, and posters. The bulletin board or the parish paper usually carries a good announcement of it. A large streamer may be painted and hung across the building where the school will be held, for two or three weeks in advance. Posters may be designed by members of the school and put up in conspicuous public places.

3. Circulars to pupils and parents. This is in effect a personal invitation and reinforces the public announcement.

4. Newspapers. News items about the school should be given to the local paper.

5. Advertising Tags. A square tag bearing the mysterious letters "D. V. C. S." (Daily Vacation Church School) printed on both sides, with a string for tying to the clothing, distributed to all the children on the Friday preceding the opening of the school, is a very effective means of publicity.

6. A parade or automobile procession of the school members on the Friday preceding the opening of the school Monday is often helpful in arousing general interest.

(b) *Attendance*. Emphasis upon regular and punctual attendance is as necessary here as in the Sunday Church School. Each department superintendent or teacher should be held responsible for checking up on absences. In the primary or junior departments reward tickets for attendance are sometimes helpful. Announce at the beginning of the school that every pupil who does not miss a day will be given a recognition certificate at the Commencement service. Each Friday ask all pupils who have not missed a day that week to stand. Get parents to postpone visits and vacations until after the close of the Vacation School.

(c) *Finances*. The average cost of a good Vacation School of four weeks' duration is about \$1.00 per pupil. Provision for this should be made in parish or Sunday School budget. If this is not done, it may be covered from the rector's discretionary fund or financed by some auxiliary parish organization (such as

the Woman's Auxiliary, the Men's Bible Class, the Church Club, etc.), or underwritten by a selected group of interested friends. Perhaps this cost can be met in part by a pageant or other entertainment given at the close, to which tickets are sold to the parents and other friends of the pupils. It is not desirable to take the offerings of the pupils (if any daily offering is called for) for the expenses of the school.

After one successful session there is never any difficulty in enlisting a sufficient interest to properly finance it thereafter.

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(B) ON VACATION CHURCH SCHOOLS

The following books are recommended as especially helpful. They give clear and explicit directions for the conduct of a Vacation Church School and while some are not written from the specific standpoint of our Church, the plans mentioned can be adopted to our needs and enriched from the many sources of curriculum material available to us and not in general use by others.

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CHAPTER NINE

Pageantry, Dramatics, and Recreation

ONE OF THE recent developments in religious education is the increased use of religious pageantry and the informal dramatization of Bible stories and similar material. Another new feature is the recognition of the potential values in directed recreation, and the acceptance of the Church's responsibility for this side of life. Pageantry is now a recognized pedagogical method and as such has a place in the program of religious education, while the provision and supervision of recreational opportunities is being taken more and more seriously. In this chapter we shall first consider religious pageantry and dramatics, and then the matter of play and recreation.

(A) PAGEANTRY AND DRAMATICS

(1) *The dramatic element in human nature.* The almost universal love of drama is rooted in fundamental human characteristics—the instinct of imitation and the capacity for imagination. Both of these may be seen in any normal child—a little girl playing the part of mother with her doll, the boy playing engineer with a row of chairs as a train, etc. There is an innate tendency to enjoy imitating the actions of others and imagining we are something that we are not.

Drama is powerful also because it makes such a manifold appeal—to the eye as well as to the ear, by the movement and action of the characters, by the beauty of the scenes depicted, by the music which is frequently included in the pageant, and by the song or story. A recent study of thousands of school

children revealed the fact that next to the home and the public school, the movie was the most powerful formative influence entering into their lives.

The chief feature of the Methodist Centenary in Columbus, Ohio, in 1919, preliminary to their Thirty-five Million Dollar Campaign, was the presentation of a pageant, "The Wayfarer," in which was depicted the manifold activities and missionary enterprises of the denomination. The first Nation-Wide Campaign in our Church in 1919 was greatly helped by the pageant, "The Builders of the City of God," presented in thousands of parishes and missions throughout the country, and so it goes. Few methods are more universally effective in the inculcation of ideas and ideals than dramatic pageantry.

(2) *The origin, development, decline, and revival of religious pageantry.*

(a) The drama is as old as civilization and almost as old as humanity. Much of the religious teaching of the Hebrew prophets was by dramatic action (Isaiah 20, Jeremiah 35, Ezekiel 4). Practically all races of men, even the most primitive, include highly dramatic elements in their religious rituals. Among the Greeks in the fifth century B. C., the drama was brought to a high degree of perfection, and this drama was distinctly a religious drama.

(b) In the early Christian Church there was a constant tendency toward dramatic elaboration of the Sacraments and religious ceremonials. Baptism early became highly symbolic and dramatic. In "the drama of the Mass" in the middle ages, dramatic symbolism reached perhaps its highest point of expressiveness and effectiveness. About the same time or a little later the "mystery plays," "miracle plays," "morality plays," etc., developed and became very popular.

The "mystery play" dealt generally with one of the major events of Christ's life—His incarnation, crucifixion, and resurrection. The "miracle play" was originally one based on some of the less important events in the life of Christ and His followers but came later to mean any popular religious drama.

The "morality play" was an allegorical drama in which the various virtues and vices of man were personified and contended for supremacy. This form was especially popular in England, France, and the Netherlands, and reached its height in the fifteenth century.

(c) But with the Reformation and the dominance of the Puritans in England, there was a reaction against anything of this sort and the religious disapproval of whatever seems like a theatrical production has persisted in some quarters to the present day. This has unconsciously affected the attitude of many toward the use of pageantry and dramatics in religious education.

(d) The modern missionary movement helped to re-discover the value of dramatic representations in religion and much use has been made of pageantry in stimulating popular interest in foreign missions. Trained kindergarten and primary teachers in the Church School also learned the value of "make-believe" in the teaching of little children, and educational psychology has made clear the naturalness and pedagogical value of dramatic art in the educational process. So today among forward-looking leaders in religious education, Biblical dramatics and religious pageantry are unhesitatingly accepted and widely used.

(3) *The place of pageantry in religious education.*

Religious pageantry has a fivefold educational value:

(a) *It motivates study.* The central problem in education is to lead the pupils really to want to study. The preparation for a pageant, especially an original production, necessitates real study but it is never thought of as burdensome, for it has an adequate motive rooted in the creative instincts of the child.

(b) *It develops sympathetic understanding of other people and other times.* Taking part in a dramatic performance involves entering into the spirit and attitude of those parts we take, and a vivid presentation leads the audience likewise to share in this experience.

(c) *It deepens spiritual impressions.* The rich appeal of

pageantry and dramatics to all the senses insures a deep and lasting impression upon the beholder, while the participation in the action has a similar and perhaps greater effect upon the participant.

(d) *It promotes a spirit of coöperation among those who take part.* The success of a pageant depends upon each one doing his part in a spirit of coöperative helpfulness with all others. It is education, not through competitive recitation, but by social coöperation.

(e) *It provides opportunity for creative self-expression.* This is one of the key-words in present-day educational theory, and it is provided for most effectively by the coöperative production of an original religious pageant or Biblical drama. Even though the pageant itself is not original, the method of interpreting and presenting it is almost necessarily so in large measure.

(4) *Some practical suggestions.*

(a) *Recognize its practicability.* Concerning any new method it is easy to say, "We cannot do that—for we never have done it." The systematic use of pageantry in religious education, while not new in the history of the Church, will be a new thought to many superintendents and teachers who have thought of education merely in terms of questions and answers, textbooks and recitations. But the dramatic representation of Bible stories and religious truths is natural and almost spontaneous with children. It need not be difficult and should not be elaborate. Any costumes or properties needed may be made and usually with little or perhaps no expense. Begin by accepting once for all the fact that in some way this method is practicable for any Church School, no matter how small or how limited its resources.

(b) *Study available literature.* A few of the best books are listed at the end of this chapter. It should be remembered that there are two general kinds of pageantry or dramatics, *i.e.*, the informal type in which the members of the class or department

plan the scenes and decide upon the spoken parts, and the formal type in which a published religious drama is taken, parts assigned and learned, and costumes prepared according to directions. The informal type is easily feasible anywhere; the formal type is apt to necessitate more preparation, and in deciding upon a play to use, the director will need to take into account the character and requirements of the play and the available resources of the class or department. Some of the books listed in the bibliography at the end of this chapter deal with the principles to be observed in preparing your own (informal) pageant or play, while others are books of plays, complete and ready for assignment and production.

(c) *Appoint a director of pageantry and dramatics.* If possible, find someone in the parish who is interested in this subject and who has had some experience, or is at least willing to study it and gain experience as he proceeds. He should be consulted with regard to everything undertaken in this line by the school and his advice and help will become increasingly valuable. In a large school the director or supervisor of pageantry may need to have a committee composed of one or more persons from each department.

(d) *Plan a program for the year.* The committee on pageantry, headed by the director and including representatives from all departments (and perhaps from other Church organizations in addition to the Church School) should at the beginning of the Church School year map out a tentative schedule of pageants and Biblical plays to be presented that year. This schedule should be elastic and subject to modification from time to time as new needs develop or circumstances change; but the existence of such a committee and the preparation of such a schedule will go far toward insuring adequate attention to the subject without overdoing it and without overlapping between different school departments or Church organizations. It will also enable the director so to plan his time as to give adequate personal help to all who may need it. Be careful not to attempt too much the first year.

(e) *Avoid professionalism and commercialism.* The bane of most amateur dramatics is the tendency to over-elaboration and employing a professional technique, resulting in unnecessary expense and in focusing attention on the artistic rather than on the educational aspect of the production. A second danger is the temptation to look upon Church pageantry and dramatics as a means of raising money for various causes, and thus commercialize the movement.

Leaders should be continually on their guard against these two special dangers and should insist that the primary purpose is educational rather than artistic, religious rather than commercial.

(B) RECREATION

I. WHAT IS RECREATION?

(1) *Recreation is free activity.*

What is recreation? Many definitions and theories have been given. There is the "surplus energy" theory that recreation is a means to work off surplus energy. The "practise theory" claims that through leisure time activities we are practising those things that are essential to maturing life. The "recapitulation theory" holds that in play the present generation repeats some of the major activities in the development of civilization. The "biological theory" maintains that it is essential to growing physical life.

For the sake of simplicity let us take Dr. Luther Gulick's definition, "Play (recreation) is what we do when we are free to do what we want to do." This means that recreation covers all types of activities that we choose in our leisure time. For some it may be reading, fishing, golf, or the theatre. For others it may be baseball, swimming, dramatics, or camping.

(2) *Recreation reveals character.* Since recreation is what we do because we like to do it, it reveals our innermost character even more truly than does our work, which is what we

do whether we like it or not. Recreation is determined by our own desires; work is determined at least in part by outward circumstances over which we have no control. The type of recreation we prefer is therefore an index to our character. It indicates our choices, our standards, our tastes, our ideals, our likes, and dislikes. In fact, our recreation reveals just what sort of a person we are. It is no misstatement to say, "If you want to know what a boy is, watch his play; if you want to know what he will become, direct his play" (*Youth and Recreation*—Christian Quest Pamphlet No. 7). And one of the disturbing facts of American life today is the growing tendency to prefer those forms of so-called recreation in which we are mere spectators (for example, attending a movie or watching a professional ball game, etc.) without taking any active part ourselves. The healthiest type of recreation is that in which we actively participate. It is also noticeable that many seem to desire forms of recreation that appeal solely to their emotions and not at all to their rational faculties.

(3) *Recreation shapes character.* It not only reveals what we are, but helps to determine what we shall become. Plato, the wisest of the Greeks, said that the governors of his ideal city should give the greatest heed to the kind of games that should be played by the children in the city, for he realized that children's games make adults' character. The boy who cheats in games is likely as a man to cheat in business. The person who plays games for the prize or reward offered to the winner, rather than for the pleasure of the game itself, is closely akin to the person who prefers to make money by speculation or gambling rather than by honest toil.

The Duke of Wellington once said that the Battle of Waterloo was won on the fields of Eton—by English soldiers who as boys had learned through their school games the ideals of team-play, fearlessness, obedience to authority, and loyalty to a cause at any cost.

II. WHY SHOULD THE CHURCH AND CHURCH SCHOOL PROVIDE RECREATION?

The question naturally arises as to why the Church or Church School should undertake to provide recreation for its members, since recreational opportunities abound on all sides. In answering this question, we need to take into account three facts:

(1) *The conditions of modern life call for a larger place for recreation than in former times.* Among the working classes our highly specialized industrial organization, requiring a person to perform a monotonous task at high speed for many hours each day, creates a thirst for equally intense forms of recreation when the pressure is relieved. The business man, for his part, is apt to work at high tension during business hours and when he is free he also feels keenly the need for recreation. The increased wealth of the average family today, as contrasted with a few generations ago, results in providing young people with more time for recreation or amusement and with more money to spend for that purpose.

(2) *There is a marked tendency to substitute commercialized amusement for healthy recreation, resulting in the loss of the best values in recreation.* The spectator of a professional ball game does not get the same physically and socially recreative values that the participant in an amateur game does. Those who passively accept the thrills which come from witnessing a highly emotional moving picture do not get the intellectual stimulus and emotional discipline that come to the participant in a pageant or dramatic representation. As a people we are suffering from what someone has called the disease of "spectatoritis" and we need a vigorous program of actual participation in recreational activities.

(3) *We need to unify life on the plane of Christian ideals and standards.* Too many of us have our life divided into several water-tight compartments—business, social life, religion, etc. Religion is regarded as only one department of life, whereas it should be the unifying principle and inspiration of all life.

And one way to correct this tendency is for the Church to take hold of and sanctify the play-life of youth by encouraging and providing such forms of recreation as will really contribute to the enrichment of personality and the development of character, rather than to the lowering of ideals and weakening of purposes.

III. HOW CAN THE CHURCH SCHOOL CONTRIBUTE TO THE RECREATIONAL LIFE OF YOUTH

There are at least four general forms of recreation which can be provided through the Church School, as follows:

(1) *Class and Department Socials.* These cultivate the spirit of fellowship and *esprit de corps* of the class or department. They may be held monthly, quarterly, or at irregular intervals, as may seem best. Frequently they are seasonal in character: Valentine Day programs, Halloween parties, etc. The type of program planned will naturally depend upon the age, interest, etc., of the participants. Four principles for the successful conduct of a social of this type may be mentioned.

(a) *Have a good leader.* Neither children nor young people will get the most out of such an occasion if left entirely to their own devices. There should be a leader in charge of the program and this leader should be carefully selected and thoroughly prepared.

(b) *Have a definite plan.* The leader should have a thoroughly worked out plan for the evening; it may be departed from if this seems best, but the absence of any plan at all is fatal to success.

(c) *Have a varied program.* The leader's plans should provide for both active and quiet games, both individual and group activities, both intellectual contests and fun-producing stunts. An evening's program made up entirely of one type of entertainment will not appeal equally to all, and a succession of such evenings will cause the children to lose interest.

(d) *Have everybody take part.* Be on the lookout for wall-flowers, or mere spectators, and without forcing anyone, tactfully see to it that everybody "gets into the game." Sometimes

non-participation at first may be due to timidity, sometimes to a superior attitude toward possibly younger children, but in any event it must be overcome.

(2) *School Outings.* Picnics, sight-seeing trips, hikes, "wienie" roasts, and marshmallow toasts by the campfire, etc., are a second class of recreational activities. This type, because of its healthy outdoor character, is especially commendable and should be utilized more widely. Popular opinion to the contrary notwithstanding, there is still in a great many places real value in the old-fashioned Sunday School picnic, which brought the whole family and the whole school together for common participation in simple outdoor pleasures. The other examples of outings mentioned are self-explanatory, and the suitability of each for the circumstances of the school or class can be determined by the superintendent.

(3) *Athletic, debating, musical, and dramatic teams.* Sunday School baseball or basketball teams and leagues are familiar, and occasionally we hear of pageants or Bible plays given by a Church School dramatic group. There is no reason why we should not also have occasional inter-church school debates on appropriate topics. The desirability and feasibility of this type of recreational activity will depend upon the personnel and circumstances of the school.

(4) *Entertainments, concerts, lectures, moving pictures, etc.* Occasionally there is opportunity for providing one of these for the members of the parish. When the subject is appropriate and the program inherently worthwhile, it is an excellent way to help meet the real need for social recreation and at the same time to provide intellectual stimulus.

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RECREATION

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CHAPTER TEN

The Church School Building, Equipment, Supplies, and Finances

I. Importance of Equipment

FEW THINGS have done more to hinder the growth and lessen the efficiency of our Church Schools than the common lack of suitable buildings and equipment. Thousands of Church School classes today are meeting under conditions which no public school teacher would tolerate for a moment, in the body of the church building or parish house, with no separation from other classes and nothing to shut out either sight or sound, with no blackboard or table or other class-room equipment. The most highly trained professional teacher could not do satisfactory work under such conditions; how can we expect the untrained amateurs who largely comprise our Church School teaching staff to do so? Good tools do not make a good carpenter; but a good carpenter will insist upon good tools.

The child has the same mind on Sunday that he has on Monday. He learns in the same way; he is helped or hindered by the same material conditions. There is no reason for good class-room equipment in the public school on Monday that does not apply with the same or perhaps even greater force to the Church School on Sunday.

The individual or community that is willing to pay the cost of good school buildings and class-room equipment for the public school, but is not willing to provide adequately for the Church School, is saying in effect that religious education is not

as important as secular education. We must remember also that not only is the effectiveness of our Church School teaching seriously decreased by the lack of proper teaching conditions, but also the contrast between the Church School building and the public school building, in their adaptation to teaching work, is noted by the pupils. Inadequate and inferior equipment leads to a low estimate of the Church School and of that for which the Church School stands, and this is true of both pupils and teachers. Under such conditions the boy cannot believe that his father and other Churchmen generally really consider religion as important as they claim.

It is said that the average per capita expenditure on public education in this country is \$64.00 per annum, and on religious education 46c per annum. In other words, for every dollar we expend in training a boy's intellect, we spend less than one cent in building his moral and religious character. The boy himself dimly senses this fact—and draws the natural conclusion.

II. The Church School Building

The parish house is of course the natural place for the Church School. Unfortunately many of our present parish houses are built more from the standpoint of use as a recreation hall or other similar purposes, than for the needs of a *school*. We make no apology for saying that in building a parish house, while the needs of all parish organizations and activities should be considered, the Church School should be given first place. The parish house should be *primarily* a school building and only secondarily a recreation hall, social center, clubhouse, or restaurant. In what follows we shall think of it from this standpoint and will speak of it as a "Church School building"—not forgetting, however, that it is a parish house. After the needs of the Church School have been provided for, all other purposes should be taken into account.

(A) REQUISITES IN A CHURCH SCHOOL BUILDING

The four primary requisites in a Church School building are:

(1) *Separate class-rooms* for all above the primary. These should be real rooms with solid, sound-proof walls and hinged doors—no rolling or sliding partitions. As a temporary device only, beaver-board partitions or screens may be used to separate classes, but the highest efficiency will not be attained without separate class-rooms.

(2) *Departmental assembly rooms*,—the number to be determined by the size of the school. In the largest schools each department will have a departmental room. In the smallest schools the kindergarten and primary pupils will meet in one room and all the others in another. Between these two extremes the size of the school will determine the number of departmental groups requiring separate assembly rooms.

With two or more separate departmental rooms there is no need of providing a general assembly-room for the school as a whole. On the few occasions when the departmentally organized school would meet as a whole, it can use the church building.

(3) *Adequate floor space*. Experience in both public schools and Church Schools indicates that a minimum of fifteen square feet per pupil is necessary—approximately seven square feet per pupil for the assembly-room and eight for the class-room, opening out of the assembly-room. If no separate class-rooms are provided, the assembly-room itself will have to have about fifteen square feet per pupil, because of the fact that during the lesson period it will be necessary to have some space between classes and in the aisles. So in practise no more floor-space is required for a department including separate class-rooms than is required for a department without separate class-rooms, and by proper arrangement the partitions separating the class-rooms can be built at comparatively small expense.

(4) *Proper lighting and ventilation.* The necessary requirements and arrangements for this can be indicated by the architect. Poor lighting and insufficient ventilation will prove a constant annoyance and hindrance.

(B) HOW TO BUILD

This book will doubtless be read by many Church School superintendents who do not at present have the use of an adequate and up-to-date building for their school. They may have thought occasionally of the desirability of such a building, but perhaps have never given the subject full consideration because of difficulties that seem to stand in the way. And yet in many cases such difficulties may be overcome. To superintendents under these circumstances we would say:

(1) *Realize the need.* The first essential in getting a good Church School building (parish house) is that *someone*—rector, superintendent, or whoever it may be—shall realize deeply the absolute necessity of providing adequate accommodations for the Church School. Until some one person gives himself wholeheartedly to the task of “selling” the idea of a suitable Church School building or parish house to the members of the parish, not much is likely to be accomplished. The difficulties in the way are so great that only a persistent enthusiast can hope to overcome them.

(2) *Create sentiment.* The next step is to convince others. Talk about it, publicly and privately. Get, read, and circulate books and pamphlets on the subject. Perhaps have some specialist address the faculty or the Board of Religious Education or the vestry or the congregation. Sometimes an architect's sketch of a proposed building, prominently displayed in the vestibule and at vestry meetings, will help enlist the indifferent.

(3) *Appoint a committee.* The vestry as a whole should not be the building committee, but they should appoint a committee. On this committee be sure to have some young people, for it is the next generation rather than the present that will

have the largest use of the proposed building and therefore they should have a voice in determining what it shall be. Include also at least two or three qualified representatives of the Church School, especially a primary or kindergarten teacher who will know the needs of the little ones. The building committee should include educational specialists as well as business executives and large contributors.

(4) *Consult specialists.* The ordinary ecclesiastical architect does not know accurately the needs of the modern Church School. The building committee should consult some outstanding authority along this line. The National Department of Religious Education, through its Commission on Church School Architecture, can be of service here in putting the committee in touch with those concerns or individual specialists who can be of the largest help in giving expert guidance at this point. Every member of the building committee should read the little book, *Planning Church Buildings*, by Dr. Henry Edward Tralle, published by The Judson Press, 1701 Chestnut Street, Philadelphia.

(5) *Engage a first-class architect*, and pay him the standard fee. Do not expect him to make a contribution by accepting a reduced fee. Explain just what is needed and have him submit several sketches from which a choice can be made.

(6) *Decide on the plan*, and having decided do not make changes (thereby opening the way to extra charges) unless absolutely necessary.

In connection with selecting a suitable plan, three general considerations may be mentioned:

(a) Be sure to have the kindergarten and primary departments on the ground floor—not in the basement, the atmosphere of which is depressing; and not on the second floor, necessitating going up and down stairs with its attendant risk for the little ones.

(b) Do not use the inadequate and outgrown "Akron plan" of class-rooms arranged in a semi-circle opening into one general assembly room for the whole school. This plan was based upon

the old "uniform lesson" idea, in which the leading feature of the closing exercises was the superintendent's platform review of the lesson for the day. The modern Church School is organized *departmentally*, and the building should be planned on a departmental basis.

(c) Build always for a larger school than you have at present—*larger indeed than you expect to have*. A new building invariably increases the size of the school and almost always the increase is much more than was anticipated.

(7) *Raise the money*. We mention this last, because too often there is the tendency to try to raise the money before anything definite is decided upon and visualized to the parish, thereby basing the appeal upon an inadequate realization of the needs and possibilities. Instead of first deciding how much to spend and then getting a building within those limits, ascertain what is really needed in the way of a building and then raise the money to provide it.

III. Class and Department Equipment

The equipment needed differs in different Church Schools and no one list can be framed to fit all cases. A few general suggestions only may be offered. For the special equipment needed in each department, consult the standard departmental textbooks.

(1) *Altar*. Many schools find it helpful to the spirit of reverence to have an altar in at least some of the department rooms. If this is done, it should be neatly and attractively made, but not necessarily expensive. For the primary department room a size 48 x 36 x 20 inches is suggested; the size in other rooms might vary somewhat from this. A cross may be placed on or over the altar, and perhaps a Prayer Book placed on it. This altar is treated with as much reverence and respect as the altar in the church. Handkerchiefs, gloves, books, etc., are not placed upon it. A burlap screen back of the altar makes a good background. Upon the wings of the screen may be fastened religious

pictures. (A light processional cross of either brass or wood and an American flag should be a part of the general equipment of the school.)

(2) *Piano*. This is important and almost indispensable for a departmental assembly-room. It should be good but need not be too expensive. Sometimes a second-hand piano can be secured at a low price, or some member of the parish may donate one. But do not accept a bad one.

(3) *Tables*. Each department assembly-room should have a desk or table for the superintendent and another for the secretary. Class-rooms should have, if possible, a table around which the pupils may be grouped, unless they use a combination chair and desk. The size and style of table will be determined by the age of the pupils. For the kindergarten and primary pupils, a height of 22-24 inches; junior department, 27 inches. Among the special styles of table prepared for the younger classes are the following, full information about which can be obtained from the makers:

The Albright Table (Canton & Webb, Atlanta, Ga.)

The Bapsubo Table (Baptist Sunday School Board, Nashville, Tenn.)

The Victory Table (DeLong Svoboda Co., Philadelphia.)

For classes in the older departments, if tables are used, an ordinary rectangular table is suitable. Before purchasing, compare the various styles offered by different supply houses to see which will best fit your needs.

(4) *Chairs*. A similar statement applies to chairs, of which there is also a wide variety. The low-backed, kindergarten style of chair is best for the kindergarten and primary departments, the height to be adapted to the age of the pupils. For the older classes the Moulthrop combination chair or other special make will be found suitable for class-room use. It is usually desirable to have for the class-rooms either a table around which the pupils sit in ordinary chairs, or (if there is simply a small table or stand for the teacher) each pupil should have a combination chair and desk, such as is used in public schools. This applies

especially to the junior and high school departments. The Moulthrop combination chairs and desks can be secured from the Langslow-Fowler Company, Rochester, N. Y., and elsewhere. The height of chairs should be approximately as follows: kindergarten and primary departments, 10-12 inches; junior department, 14 inches; older departments can use chairs of ordinary height.

(5) *Battleship linoleum* makes a good floor covering for the departmental assembly-rooms; for the class-rooms a good rug or linoleum of some attractive pattern may be used. If the floor is bare, the chairs should be tipped with rubber.

(6) *Blackboard*. This is needed in each department. With a mounted blackboard, one side can be used for the department report, announcements, hymn numbers, etc., and the other side for instruction or platform drill. If a built-in blackboard is used, be sure to have it long enough to give sufficient space. Each class-room should also be supplied with a blackboard, either mounted or built into the wall. Slate boards are the best, but hyloplate boards are very satisfactory and may be purchased per foot, a lower rate being given when a hundred or more feet are purchased. See catalog of American Blackboard Co., St. Louis, and of Edward E. Babb & Co., 212 Summer St., Boston, Mass. The height of the blackboard (from the floor to the chalk rail) should be as follows: For children four to six years of age, 24 inches; six to eight years of age, 26 inches; eight to ten years of age, 28 inches; ten to fourteen years of age, 30 inches; fourteen years or over, 32-36 inches. Many teachers at present do not use a blackboard, but this is partly because they have not had the opportunity to learn how helpful it can be made. The blackboards should be provided and the teachers should be instructed as to how they can use them most effectively.

(7) *Pictures*. A few good pictures should be displayed—not too many at one time. They may be changed frequently, especially in the kindergarten and primary departments. Suggested lists of pictures suitable for the various departments will

be found in books dealing with the special methods of those departments. Catalogs and lists of pictures available should be secured from the Department of Religious Education, 281 Fourth Avenue, New York; the New York Diocesan Sunday School Commission, 416 Lafayette Street, New York; The Perry Pictures Company, Malden, Mass.; Brown Pictures Company, Beverly, Mass.; and others. Good pictures for the kindergarten and primary departments may be secured from the Standard Publishing Company, Cincinnati, Ohio, published in connection with the International Graded Lessons. Among those that may be suggested are the following:

Kindergarten and primary departments.

- "Christ Blessing Little Children," Plockhorst
- "The Good Shepherd," Plockhorst
- "The Sistine Madonna," Raphael
- "Christ's Entry into Jerusalem," Plockhorst
- "The Angelus," Millet
- "The Child Samuel," Reynolds

Junior department.

- "Christ in the Temple," Hofmann
- "Christ and the Fishermen," Zimmerman
- "Head of Christ" (detail), Hofmann
- "The Great Spirit" (Indian worshipping)
- "Sir Galahad," Watts

Junior High, Senior High, and Advanced departments.

- "The Light of the World," Holman Hunt
- "Christ and the Rich Young Ruler," Hofmann
- "The Last Supper," Da Vinci
- "Christ in Gethsemane," Hofmann
- "Easter Morning," Plockhorst

(8) *A sand table or sand tray* will be needed for kindergarten and primary children. A good sand table may be made of the dimensions 6 feet by 3 feet, or 3 feet square, 4 inches deep inside, and mounted so as to be of convenient height for the children. A sand box or tray is in some ways preferable to a table because it is less expensive, occupies less room, and is easily

moved. Any Church School can provide a box for each class. A class of eight or ten children will need a box or tray 18 x 27 inches, 2½ inches deep. It may be made out of wood or galvanized iron; if made out of wood, it should be lined with white oilcloth; if made out of galvanized iron, the top should be rolled so as to prevent the children from cutting their hands.

(9) *Flowers and growing plants* in the windows or on the desk add much to the appearance and atmosphere of the room.

(10) *Coat-hooks* or closets for hanging up coats and hats will be found helpful in the kindergarten and primary departments especially.

(11) *A birthday bank* or its equivalent should be provided for at least the kindergarten and primary departments. This can be secured from any Church School supply house.

(12) *Tinted walls*, in soft neutral tones, add greatly to the attractiveness of the rooms. There is much in the psychology of color, and the selection should be made carefully.

The detailed requirements of the different departments will differ slightly, but the above general outline will be suggestive and special adaptations may be made for the various departments.

IV. Supplies

Like the Israelites of old who were called upon to make bricks without straw, many Church School teachers are not furnished with the material that is really necessary for effective educational work. Through carelessness or perhaps a false sense of economy, the authorities of the school fail to get some of the accessories which go with the lesson course studied and thereby decrease the effectiveness of the teacher's work.

Assuming that the school management is willing to get what is needed and that the department principal and teachers know what they want, two things are essential for the proper handling of school supplies, namely, one person responsible for all supplies (the supply secretary), and one place to keep all supplies (the supply office).

(A) THE SUPPLY SECRETARY

(1) *Qualifications.* The supply secretary should have three qualifications, and in the degree to which he or she possesses these, the work will be done smoothly and effectively. In speaking of this officer we shall say "he" but it is quite as often a woman as a man.

(a) *He should be naturally methodical and systematic.* There are some people who, with the best intentions, never acquire the faculty of doing things in a systematic way; of such beware.

(b) *He should like the work.* In itself the ordering, caring for, and delivering lessons books, leaflets, and other supplies is not a particularly interesting task for most people, but there are some who naturally like that kind of work, provided they are given a vision of it as a really important service to the school. Such a person makes an ideal supply secretary.

(c) *He should know the needs of the school.* The supply secretary should study the needs of the school as a whole and through conference with department principals be familiar with the requirements of each department. The supply secretary who has made a thorough and intelligent study of his work will many times be able to help the department principal in deciding what is really needed, and thereby facilitate her work and perhaps save money for the school.

2. *Duties.* The supply secretary, under the superintendent, is in full charge of all school supplies.

(a) *He should know the present equipment of the school.* He should be so familiar with this that whenever material is called for he will be able to tell at once whether the school owns what is wanted, or whether he will have to order it.

(b) *He should take an annual inventory.* Once a year, preferably at the close of the school year, he should make a list of the supplies on hand. This will save possible mistakes and waste of money in ordering supplies for the new year.

(c) *He should have power to order,* after approval by the

superintendent or rector. In some cases, after experience, he may be authorized to order all ordinary supplies without specific instruction. No one else should order supplies, or there will be duplication and waste.

(d) *He should attend faculty meetings*, so as to keep in touch with the work of the school and what is going on in each department. Sometimes he will be able to suggest to a teacher some additional equipment that will be of real value.

(e) *He should see to it that all material is properly cared for each Sunday*. Teachers as well as pupils are sometimes careless in leaving lesson material out where it may be lost or destroyed. The supply secretary should keep watch over these matters.

(B) THE SUPPLY OFFICE

The supply secretary should be provided, if possible, with a small room equipped with shelves, in which to keep material. If this is not possible, a large closet will do, although not so well. Whether room or closet, it should be kept under lock and key and no one have access to it except through the supply secretary. All material of every sort (with the possible exception of pageantry material which may take up more space than is available) should be kept in this one place. The pictures for use in the various grades week by week should be kept carefully classified and filed. Material for the use of the class will be kept in class boxes which are sent to the class-rooms each Sunday.

V. The Finances

Under the head of Church School Finances we consider three subjects: (1) The support of the Church School; (2) The contributions of the Church School; (3) The duties of the Church School treasurer.

(A) SCHOOL SUPPORT

The Church School should be supported by the Church as a regular part of the parish budget. In this respect it should be

put upon the same plane of importance as salaries, janitor service, music, heat, light, insurance, etc. To let the school support itself as a separate and independent institution is unsound in principle and hurtful in practise. It releases the vestry from a feeling of responsibility for the school, detracts from the importance of the school in the eyes of the parish, creates an artificial separation between Church and school, and lessens the opportunity for training the children in real giving to the Church's program. Many schools still follow this plan, but the number in which the parish recognizes its responsibility for the school and assumes its financial support is steadily increasing.

I. WHY?

There are three reasons why the Church should support the Church School.

(1) *To interest the vestry in the school.* "Where your treasure is there will your heart be also." Some members of some vestries are not at present interested in the Church School. They do not attend it, they do not know much about it, and they do not feel any responsibility for it. One help toward arousing their interest is to have the vestry include the Church School expenses in the parish budget. This will mean getting reports from the Church School, studying its needs, its successes and failures, and planning to get the largest returns for the investment made. To business men accustomed to measuring things in terms of dollars and cents, the mere fact that the Church School is made a part of the budget will go far toward convincing them of its value; putting the school in the budget is speaking a language that they can understand.

(2) *To dignify the school in the eyes of the parish,* including both the children and their parents. As long as the Church pursues the policy of simply letting the children have a school if they will pay the expense of it, neither the children nor their parents will be apt to take the school seriously as they do the public school, which they know their parents tax themselves to support. We do not expect the public school to be self-supporting;

why should the Church School be required to support itself?

(3 *To train the pupils in the true spirit of giving.* As long as the child knows that the larger part of his regular contribution at the Church School is for the purpose of paying the expenses of the school, he will not get the same training in real giving that he will if he knows that his entire contribution goes to the Church's program as is the case when the school expenses are met by appropriation from the parish.

Let it be understood here that the adoption of this plan (of including the Church School expenses with the other expenses of the parish, and then letting all the contributions of the Church School go for the Church's work) need involve no additional expense to the parish. It is primarily a matter of bookkeeping. Under the old plan the Church School takes out of its total contributions enough money to pay its own expenses and gives the rest to the various fields of service of the Church. Under the new and better plan, the Church School gives all of its contributions to the work of the Church through the parish, while the parish pays the expenses of the school. But this "difference in bookkeeping" works a wonderful difference in the spirit and attitude of the Church School in the matter of giving, while at the same time it helps to interest the vestry in the school.

As a matter of fact, practically every Church School is already giving far more than its expenses; and it has the right to expect the vestry to approve the proposed arrangement which does not really affect the total financial obligation of the parish but puts the school in the right relationship to the parish as being supported by it and contributing to it.

II. How?

(1) *Itemized budget.* The Board of Religious Education should prepare and submit to the vestry annually a proposed budget for the Church School—an itemized schedule, not a mere guess—based upon the experience of the past year and the plans for the coming year. Since the rector and probably one or

more members of the vestry are members of the Board of Religious Education that prepares this budget for submission to the vestry, they will be in close touch with every detail of it and will be able to explain any items about which the vestry may inquire.

(2) *Vestry appropriation.* This proposed budget is then carefully considered by the vestry and approved or modified as they may see fit. It is in effect simply an asking by the Board of Religious Education, but it is an asking based upon knowledge of the facts and a careful study of the needs.

The amount appropriated by the vestry for the Church School will be paid over to the school treasurer at such time or times as may be mutually agreed upon. If at any time during the year it seems necessary to ask for an additional amount it can be taken up in the same way—a recommendation from the Board of Religious Education, submitted to and acted upon by the vestry.

(3) *Financial report.* It is the duty of the Church School treasurer to keep an accurate record of all receipts and disbursements and to submit to the vestry (through the Board of Religious Education) at the close of each year a full report, with receipts for all disbursement.

(B) SCHOOL CONTRIBUTIONS

I. *Principles of giving.*

The chief purpose of Church School giving is not financial but educational, not raising money but training givers, not sending missionaries but developing missionary-minded Christians. When this is done the rest will take care of itself. For this reason we must remember certain guiding principles in connection with the pupil's contribution in the Church School.

1. *It should be real.* This is, it should come out of his own pocket. It should be a real gift of that which is his own. It may be a gift from his savings, from his earnings; or from his allowance for personal pleasure. The pupil is to be an investor in the

Kingdom of God, not an errand-boy to bring a nickel from his father to the Church School teacher. Parents are much in need of education in this matter. The educational purpose of Church School giving should be carefully explained to them and their coöperation enlisted. In some cases the teacher may need to suggest that a definite allowance be given the child, weekly, to do with as he will, out of which must come his contribution to the Church School. Or, arrangements may be made for him to earn it in some simple ways at home.

2. *It should be regular.* The pupil should be encouraged to pledge a definite amount to be given each week—any omission to be made up the following week. This is the chief value of the envelope system; it encourages regular and systematic giving.

3. *It should be proportionate.* "Upon the first day of the week let every one of you lay by him in store, according as the Lord hath prospered him." The work of the Church is hindered today because many Christians do not give proportionately. It is a well-known fact that as a rule the poor give much more liberally in proportion to their means than the rich, although they can spare it less. A special effort should be made to avoid the assumption that each member of the class should give the same amount. The class records should show for each member the *fact* that he contributed—not the amount. Most children today, at least in cities, are spending from twenty-five cents to a dollar or more on themselves each week—on candy, soda-water, moving pictures, etc. It will not hurt them but rather help them to lay aside from five to ten cents a week of this amount for the Church—to give enough so that they will know it as a gift. The average communicant of our Church today is not giving the price of a package of chewing-gum per week to the missionary work of the Church. This is because most of them were not trained in giving while they were children, or if they were trained, they were trained to give a penny, singing "Hear the pennies dropping." Train up a child to give a penny, and when he is old he will not depart from it.

II. *Methods of Giving.*

Two special methods of giving are suggested for our Church School pupils:

1. *Weekly gifts* through the "Class Treasury" system as described in the Christian Nurture manuals. Under this system the contributions of the members of the class are collected by the class treasurer and by him turned over to the treasurer of the school, taking a receipt therefor. The school treasurer credits that class on his book each week with the amount that they have given, and from time to time by vote of the class certain amounts from the total to its credit are designated for certain specific causes in the Five Fields of Service to which the class wishes to give; upon voucher from the class treasurer, the school treasurer makes the payment. All moneys are kept by the school treasurer. The class treasurer, upon vote of the class, simply designates the cause to which their contributions are to be devoted. These "appropriations" made by the class from the funds to its credit with the school treasurer are voted only after a particular object has been presented to the class for consideration—or, perhaps more than one has been presented—and after investigation and discussion the class decides to what they wish to give and how much. The purpose of this, of course, is to arouse the interest of the class in the purposes to which their contributions are devoted, stimulating them to study these and compare the merits of different possible objects in order to decide between them; also, to remind them continually of the principles of Christian stewardship and corporate giving—that everything we have is to be held subject to the call of Christ and that in giving we must coöperate with others in order to give effectively. It trains them in interested, intelligent, purposeful giving.

2. *Special Seasonal Offerings.* Besides the regular Sunday offerings there are certain special offerings which are of great importance because they represent all the Church Schools of the country working together at one time for some one big object. Information and material regarding these can be obtained from

the Department of Religious Education; they are not described here because the details may vary from time to time.

(C) DUTIES OF THE CHURCH SCHOOL TREASURER

The Church School treasurer is a receiving teller, book-keeper, and paying teller, all in one. He should also be a promoter of systematic and proportionate giving, coöperating with the other officers and teachers in developing greater interest in the Church's work, commending the departments and classes that contribute liberally, and inspiring the others to do better. He should be regular in attendance, neat and accurate in his work, tactful in adjusting the errors that he will find in class reports of contributions, etc. He should understand thoroughly the "Class Treasury" system and the "Five Fields of Service" chart, and should have some knowledge of book-keeping.

1. *Two sources of income.* There are normally two sources of income with which the treasurer will have to deal.

(a) *Appropriations from the parish for the support of the school.* By arrangement at the beginning of the year the vestry will have appropriated a certain amount to the Church School for its operating expenses for the year. This amount will be paid over to the treasurer, preferably in four quarterly installments, and from it he will pay the bills of the school for literature, supplies, and other expenses.

(b) *Contributions from the school for the Church's program.* Under this plan the regular contributions of the school go to the support of the Church's program in the Five Fields of Service. These contributions will be turned over to the school treasurer by the classes or departments each Sunday, and he will make proper record of the amount received from each.

2. *Two kinds of disbursements.*

(a) *For school expenses.* All bills for school expenses, after having been approved by the superintendent or rector, are

passed to the school treasurer for payment, and it is needless to say should be paid promptly.

(b) *For school benevolences.* That is, the contributions of the school to the Church's program in the Five Fields of Service. If the class treasury system is used, the various classes from time to time will notify him of contributions that they wish to make to certain causes from the funds to the credit of the class on the treasurer's book. In many cases, when some special object is before the school, every class may wish to contribute to it at the same time, and the treasurer will naturally pay these with one check for the total amount. In some cases there may be special causes to which some class wishes to contribute. The handling of these separate accounts is little trouble when once the system is understood, and it is abundantly worthwhile for the sake of the training that it gives the pupils in the direction of their contributions to the Church's work after intelligent consideration of the needs.

3. *The treasurer's safeguards.*

(a) *A special bank account.* No matter how small a budget the school may have, the treasurer should have a special bank account as treasurer and pay all bills by check. (For small cash items a "petty cash" account may be kept, as explained later.) Under no circumstances should the treasurer mix the school funds with his own. The account should be in the name either of the school, or of himself as treasurer of the school.

(b) *All bills approved by superintendent or rector.* For his own protection the treasurer should have each bill approved and initialed by the superintendent or rector before it comes to him for payment. This relieves him of any responsibility for the correctness of the bill and the propriety of the expenditure. Bills when paid should be receipted and returned to the treasurer who will then attach each receipted bill to the check by which it was paid, numbering the bills to correspond with the check numbers, and file these in order for the annual audit.

(c) *Annual audit of the treasurer's books.* If possible this

should be made by a professional accountant, or if not, then by some qualified and disinterested member of the vestry, who will certify to the correctness of these accounts. A summary of the audit should be reported to the parish Board of Religious Education and may be included in the annual report of the parish.

4. Forms and Records for the treasurer.

(a) *General Cash Book.* He will need a multi-columned cash book on which to show the receipts classified according to source (*i.e.*, receipts from the vestry, receipts from various classes or departments week by week, special offerings, miscellaneous receipts from other sources, etc.). It should show also the disbursements likewise distributed, according to the purpose for which the amount was paid out (*e.g.*, literature and supplies for the various departments, contributions to various objects, expenses for special occasions like pageants, picnics, etc.). Suitable books for this purpose can be obtained from the Morehouse Publishing Company, 1801 Fond du Lac Ave., Milwaukee, Wis.

(b) *Petty cash book.* There will be some expense items too small to draw a check for and these should be paid from a "petty cash" fund, making a record of each payment. A petty cash book, which can be any small account book, is recommended for recording such items. A petty cash fund is started by drawing a check to petty cash for some stated amount, as \$4.00 or \$10.00. When this amount is nearly exhausted the fund is replenished by drawing a check for the amount represented by the expenditures, and with the entry of this check in the main cash book the petty cash items are there recorded in the proper columns. Small vouchers will be found most useful as receipts for petty cash expenditures.

5. The Five Fields of Service.

The object of the Five Fields is to lead each pupil to feel his definite responsibility toward his parish, his community, his diocese, his nation, and the world. It is desirable that during the year each class shall give to each of the Five Fields and that these gifts shall be recorded in the five-circled chart. There are

various ways of making the records. One way which has proved of great interest to the children is to divide the chart into sectors, with one sector for each class, and to write the name of the class on the edge of the sector. Gifts of money as well as other gifts are recorded. And with the first gift in any field, the little sector belonging to the class making the gift is colored and a white tag is pinned on telling what it is and to what object it is given. Two tags upon one field would mean two gifts to that field, but the coloring is done with the first gift.

By the end of the year the whole chart should be filled with colors; red for the parish, orange for the community, green for the diocese, blue for the nation, and purple for the world. This makes a very effective combination. The spots of color as they appear in the different sectors from Sunday to Sunday are a great inspiration to the other classes to make their gifts and so lead to the completing of the work of the whole school. Using the chart in this way gives each class a feeling of its own importance and yet emphasizes at the same time the fact that all are parts of a greater whole.

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APPENDIX I

Dedication Service for Church School Officers and Teachers *

Opening Hymn:

No. 502—"Lord, Speak to Me, that I May Speak."

During the singing of this hymn the Church School officers and teachers come forward and stand before the chancel.

Then the rector shall say as follows, the people standing until the prayers:

Near the close of His ministry on earth our Lord Jesus Christ said to His disciples, "Feed My lambs. Feed My sheep." To this truly great work you are called. It will require all your wisdom, all your patience, all your skill; but it also requires far more. These human gifts must be quickened and inspired by the Spirit of God; and your life must be lived as far as may be after the Pattern Life. To this end you must be diligent in the study of God's Word and in Prayer to Him who can and who will supply all your deficiencies.

Then shall the rector (at his discretion) ask the following questions, the officers and teachers answering after each question:

- Q. Will you accept the call to teach in the Church School as a call to service from our Lord and Saviour Jesus Christ, and realizing that you are responsible to Him for the faithful performance of your duty?
- A. I will, by God's help.
- Q. Will you endeavor to pray daily for God's help and guidance in your work; for His blessing upon the school, its officers, and teachers; and for His special blessing upon your own pupils?
- A. I will, by God's help.
- Q. Will you be faithful in attendance upon the services of the Church and in partaking of the Holy Communion?

* To be used at the beginning of the Church School Year or at such other time, and with such changes, as the rector may think best.

A. I will, by God's help.

Q. Will you make an earnest effort to be regular and punctual in attendance upon the Church School and its teachers' meetings?

A. I will, by God's help.

Q. Will you endeavor to prepare your lessons each week carefully and conscientiously, making use of the best available helps, and reading the best books relating to your work?

A. I will, by God's help.

Q. Will you heartily coöperate with the rector and superintendent in their plans for the school?

A. I will, by God's help.

Q. Will you visit your pupils as often as you can do so, and especially look after the absentees from your class?

A. I will, by God's help.

Q. Will you try, by God's grace and help, to be as faithful and diligent in all your work for the Lord as you are in your work for yourself?

A. I will, by God's help.

Let us pray:

Almighty God, our heavenly Father, who hast committed to Thy holy Church the care and nurture of Thy children; Enlighten with Thy wisdom those who teach and those who learn, that rejoicing in the knowledge of Thy truth, they may worship Thee and serve Thee from generation to generation; through Jesus Christ our Lord. *Amen.*

Almighty God, the giver of all good gifts; Give Thy grace, we humbly beseech Thee, to these Thy servants who are now appointed to the work of religious education in this Church; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and benefit of Thy holy Church, through Jesus Christ our Lord. *Amen.*

All standing:

In the name of the Lord, go forth to do the work whereunto thou art called. May His Spirit guide you, and His blessing rest upon your labors. *Amen.*

Closing Hymn:

No. 490—"Go, Labor On! Spend and Be Spent!"

APPENDIX II

A Practical Plan for Looking Up and Reporting On Absent Scholars

BY THE REV. H. W. STARR, PH.D.

Rector, Church of the Holy Communion, Charleston, S. C.

THE CARD SYSTEM of records set forth by the Department of Religious Education of the province of Sewanee is used. The secretary assigns a number to each pupil. The teacher writes the number of each absentee on the back of the class report each Sunday. The secretary sends a list of these numbers immediately after the session of the Church School to the absentee officer. The absentee officer has on file a duplicate of the secretary's card catalog of the pupils, with their numbers. She or other members of her committee, to whom she assigns the names of the absentees, finds out the cause of the absence and fills out one of the Absentee Report forms for each one. (See form below.) These she makes out in four copies by use of carbons. She keeps one copy for her own file and sends the rest to the secretary. The secretary keeps one copy for his file and for the examination of the Church School supervisor (superintendent), gives one to the rector, and the other to the teacher whose pupil was reported absent.

Where this system is used, with the minimum of labor on the part of the teacher, secretary, superintendent, and absentee officer, immediate and accurate information is secured as to the cause and probable length of absence, and suitable action appropriate to each case is suggested. If the system is properly carried out, no child will be lost to the Church School because the teacher or rector or superintendent "didn't know that Johnny was sick," etc., and no parent will be offended because of the seeming indifference or neglect of the teacher, superintendent, or rector when a child has been absent for good cause. Few teachers, however conscientious, have the time at their disposal to call personally upon every pupil every time he fails to show up in class; the superintendent has enough other things to do without having to hunt up the absentees from *all* the classes; and the

rector is usually in the same fix. Yet most teachers—all good ones—will be quite willing to make a personal visit, or phone call, or send a personal note, etc., if the absentee officer's report indicates that any one of these things seems called for as the result of her investigation of the absence. If there is a good working committee under the chairman, the duty of looking up the absentees regularly each week is not too much for the chairman of the committee who has undertaken this work as her particular job and as her contribution to the welfare of the school.

Where it is found that a child has left the city on a visit to be gone for several weeks, it is, of course, unnecessary in that or similar cases for the absentee officer to make a call or phone inquiry every week during that time, although the teacher is instructed to list the numbers of *all* absentees on her report each Sunday. Also she will use her discretion and judgment in other cases as to whether it is necessary to take any action in regard to any reported absentee.

In our case, the absentee officer happens to be the chairman of the Child Welfare Committee of our Church School Parent-Teacher Association and she reports to the Association four times a year the number of visits she has made and any other interesting information which she may have gained as the result of these visits. She also personally advises with the rector and superintendent concerning individual cases or situations which have been discovered by her—little grudges or misunderstandings which may be removed, possible new pupils or church attendants or candidates for baptism or confirmation that may be secured, etc. Her work becomes, therefore, a very important contribution to the welfare, not only of the school, but of the entire parish, and she finds opportunity greatly to aid the rector in his pastoral work.

And Administration

REPORT OF
ABSENTEE OFFICER OF CHURCH SCHOOL
CHURCH OF THE HOLY COMMUNION,
CHARLESTON, S. C.

Pupil's No..... Name of Pupil.....

Class No..... Address

Number of times absent..... Probable length of absence.....

- | | |
|--|-----------|
| ☐ Inquiry made by personal Visit. | Date..... |
| ☐ Inquiry made by telephone | Date..... |
| ☐ Inquiry made by mail. | Date..... |

CAUSE OF ABSENCE:

ACTION RECOMMENDED:

- | | |
|--|---|
| ☐ Sickness of pupil | ☐ A personal visit by the Teacher |
| ☐ Sickness in family | ☐ A personal visit by the Supervisor |
| ☐ Lack of proper clothing | ☐ A personal visit by the Rector |
| ☐ On account of weather | ☐ Postal, note, or phone call by teacher |
| ☐ Indifference of pupil | ☐ Send lesson material |
| ☐ Indifference of parents | ☐ Send lesson assignment |
| ☐ Offended by..... | ☐ Drop from roll temporarily |
| ☐ Attending some other school | ☐ Drop from roll permanently |
| ☐ Removed to..... | ☐ |
| ☐ Has left the city | ☐ |
| ☐ | ☐ |
| ☐ | ☐ |

GENERAL REMARKS:

.....

Date.....

APPENDIX III

Suggested Hymns for Church School Use

(Selected from list given by Prof. L. A. Weigle)

- 37 When Morning Gilds the Skies (*Laudes Domini*)
- 364 Now the Day is Over (Twilight)
- 205 Holy, Holy, Holy, Lord God Almighty (Nicaea)
- 209 Come, Thou Almighty King (Italian Hymn)
- 255 O Worship the King, All-glorious Above (Lyons)
- 384 My God, I Thank Thee, Who Hast Made (Wentworth)
- 326 The King of Love My Shepherd Is (*Dominus Regit Me*)
- 72 O Come, All Ye Faithful (*Adeste Fideles*)
- 79 It Came Upon the Midnight Clear (Carol)
- 546 Silent Night (Silent Night)
- 78 O Little Town of Bethlehem (St. Louis)
- 83 Thou Didst Leave Thy Throne (Margaret)
- 101 Joy to the World (Antioch)
- 211 My Faith Looks Up to Thee (Olivet)
- 223 Jesus, Lover of My Soul (Martyn or Hollingside)
- 152 In the Cross of Christ I Glory (Rathbun)
- 171 The Day of Resurrection (Lancashire, in key of D)
- 404 Immortal Love, Forever Full (Serenity)
- 85 The Son of God Goes Forth to War (All Saints No. 2)
- 530 Onward, Christian Soldiers (St. Gertrude)
- 538 Stand Up, Stand Up for Jesus (Webb)
- 379 O Jesus, I Have Promised (Angel's Story)
- 355 Saviour, Like a Shepherd Lead Us (Bradbury)
- 120 Dear Lord and Father of Mankind (Whittier)
- 222 Nearer, My God, to Thee (Bethany)
- 421 Come, Ye Thankful People, Come (St. George's, Windsor)
- 427 My Country, 'Tis of Thee (America)
- 482 Fling Out the Banner (Waltham)
- 192 All Hail the Power of Jesus' Name (Coronation)
- 476 From Greenland's Icy Mountains (Missionary Hymn)
- 268 Jesus Calls Us (Galilee)
- 423 We Plow the Fields and Scatter (Claudius)

APPENDIX IV

Standard of Excellence for the Church School

A PLAN that has been found helpful in some dioceses and provinces is to adopt a Standard of Excellence for Church Schools, not as an authoritative requirement or a definition of a perfect Church School, but as a suggestion of a reasonable goal within reach of practically every school that will make the proper effort.

An example of this sort of standard is the one given below, issued by the Department of Religious Education of the Fourth Province. It is printed in two colors on a wall chart suitable for display in the parish house, with blank spaces opposite each point, on which check marks or gilt stars may be placed to indicate the points already attained. It is also printed in leaflet form with explanatory material under each point. Both leaflets and charts are furnished free on request. It will be noticed that each of the Ten Points is subdivided into half points ("a" and "b"); each full point counts ten per cent and each half point five per cent.

It is suggested that each school periodically measure itself on this standard and at the same time select some one point not yet attained and endeavor to add that one additional point to its record during that quarter or that term. At diocesan or provincial gatherings large diocesan charts listing all the schools in the diocese and showing which points of the standard they have attained are displayed. This serves as an encouragement to the schools that are doing good work and a stimulus to those that are backward or less interested. The plan has worked well during several years' use in the province of Sewanee and may be of interest in other provinces or dioceses.

I. PROPER ORGANIZATION.

(a) A parochial Department, Board, or Committee of Religious Education, appointed by rector or vestry, with regular meetings and reporting to vestry and parish.

(b) Provision for twelve months' session annually; or nine months' regular session and a Daily Vacation Church School for at least two weeks in the summer.

2. THOROUGH GRADING.

(a) Division into grades (or grade-groups) based upon public school grading according to system of the Department of Religious Education of the National Council, with regular teacher for each class.

(b) Organization by departments (two or more) together with Home Division, Little Helpers, and Adult Classes.

3. INCLUSIVE MEMBERSHIP.

(a) Seventy-five per cent of baptized persons resident in parish, under twenty-one years of age, enrolled in Church School (including Home Division and Little Helpers).

(b) Average attendance at Church School equal to seventy-five per cent of its enrollment (not including Home Division and Little Helpers).

4. ADEQUATE INSTRUCTION.

(a) Christian Nurture, or its equivalent, used throughout main school; elective courses for adult classes.

(b) Week-day religious instruction in coöperation with public school, or Daily Vacation Church School for at least four weeks, or both.

5. SUITABLE EQUIPMENT.

(a) Separate departmental assembly-room for kindergarten and primary classes and for each other department of seventy-five or more members.

(b) Separate class-room, properly equipped for each class. Class-room equipment includes: (1) Blackboard, table, and adapted seating for each class; (2) Sand table for kindergarten and primary children; (3) Maps, Bibles, and Prayer Books for all classes above primary; (4) Necessary teachers' manuals, pupils' textbooks, pictures, and other supplies; (5) A Workers' Reference Library for the school of not less than twenty-five volumes on the Bible, the Church, and Church School methods.

6. FINANCIAL SUPPORT.

(a) School supported by the parish, through appropriation by the vestry upon budget submitted annually by the parochial Department or Board of Religious Education.

(b) The whole school contributing to the work of the Church in the Five Fields of Service, preferably through the Class or Departmental Treasury System.

7. TRAINED TEACHERS.

(a) All present teachers trained or in training, and pledged to faithful preparation, regular attendance, and punctuality.

(b) Teacher-training class (or participation in Normal School) for future teachers.

8. SYSTEMATIC SUPERVISION.

(a) Standard record system, showing attendance and scholarship of each pupil; monthly or quarterly reports to parents.

(b) At least nine monthly faculty meetings annually, with reports from department heads.

9. TRAINING IN WORSHIP.

(a) The kindergarten and primary departments having their own separate service of worship; worship services for all departments to be prepared in advance and adapted to the needs and capacities of the pupils and to the Church seasons.

(b) Church attendance of Church School members (above sixth grade) averaging seventy-five per cent of their Church School attendance.

10. TRAINING IN SERVICE.

(a) An active Church School Service Program.

(b) An active Young People's Service League.

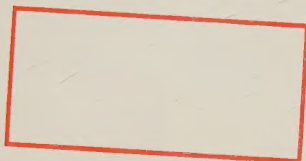
Sets of very comprehensive standards for the various departments of the Church School have been issued by the International Council of Religious Education, 5 South Wabash Avenue, Chicago, and may be obtained at twenty cents each.

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